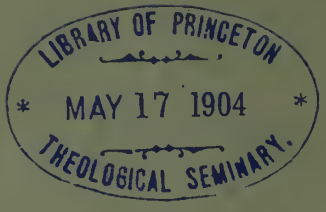

Division I

Section

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TORAGE

The Missionary Herald

VOL. XCIX. DECEMBER, 1903 No. XII

AN appeal has been issued over the names of Governor Bates of Massachusetts, Mayor Collins of Boston, Senator Hoar, ex-Governor Crane, Bishop Lawrence, and many others calling for contributions for relief for Macedonia. All reports which come from the missionaries, as well as correspondence in the daily press, show that there is already widespread suffering in that country, which will necessarily increase as the severity of the winter comes on. The missionaries are ready to devote themselves to the distribution of relief, so soon as funds shall be provided and the Turkish government gives permission to go into the most distressed districts. Kidder, Peabody & Company, bankers of Boston, have consented to act as treasurer of the funds. These will be distributed through the committee at Constantinople which so successfully managed the large amounts that were raised for Armenian relief seven years ago.

Relief for Macedonia

THE Deputation sent by the Board to the African missions reached New York October 28, and their report was presented to the Prudential Committee November 3. The report was ordered to be printed, and this will be done at once. Some account of the journey into and out of Gazaland will be found in the Young People's Department of this and the following month.

Deputation to Africa

NOON services in the interest of foreign missions were held for five days, from November 2 to 6, in Tremont Temple, Boston, under a committee representing the five leading denominations of that city. Speakers representing various denominations from all over the world were upon the program. The average attendance daily for the week was between four hundred and five hundred. Among the many excellent addresses, one from the Rt. Rev. H. B. Restarick, D.D., bishop of the Episcopal Church of Honolulu, attracted special attention. Bishop Restarick, since coming to this country, had heard disparaging utterances respecting the missionaries and the children of the missionaries in Honolulu, so that he felt called upon on this occasion to bear testimony to the work done in the islands by the American Board. He spoke in eloquent terms of the consecration, ability, and devotion of the sons and daughters of the missionaries who are now at the islands, many of whom are giving not only time and strength, but of their means as well, for Christian work. The interest in these meetings was so great that there is encouragement for repeating the series another year.

Noon Meetings in Boston

THE American Board Almanac of Missions is indispensable for those who would have at hand through the year the best material in relation to our foreign missionary work. It is not merely an almanac such as is needed in all homes, but it presents in brief but clear form the principal facts concerning the several fields in which the American Board labors and the statistics relating to foreign missionary work of all great organizations throughout the world. The names and post office addresses of all our missionaries appear on its pages. The number for 1904 will be issued early in December. See advertisement on another page.

Almanac of Missions

THE appeal made in our issue for October for one hundred volunteers who would follow the example of the orphan girl in giving one week's wages for foreign missions has been responded to by a few, but not enough as yet to make up a hundred. The first of January will soon be here, and we hope to receive many more responses to the proposal. May there not be at least a hundred to follow the good example?

One Week's Wages

MUCH anxiety has been expressed as to the political situation in Eastern Turkey, owing to the imprisonment of Professor Tenekejian at Harpoot, and disturbances arising out of the situation. A communication just received by the way of Washington from the United States consul, Dr. Norton, at Harpoot, states that the situation there has steadily improved during the past few weeks, and that the tranquillity prevailing at the present time has not been exceeded at any time since the establishment of the consulate. The new governor, a well-educated man, is taking hold of affairs with vigor and discretion, and there is every indication that justice will be done the imprisoned professor.

The Situation in Eastern Turkey

AFTER ten months spent in visiting various mission stations in India, especially in the Punjab and Western India, Mr. F. M. Gilbert, an American Young Men's Christian Association worker among students, says: "There is an atmosphere of hope and optimism in those parts of India where Christian missionaries have been doing prolonged and faithful service, that contrasts vividly with the winter's gloom of those parts where as yet the work is meager or younger, and which constitutes an argument for missions and a proof of the effectiveness of long continued, faithful endeavor. Western India, as a whole, is in some respects backward and neglected as compared with some other provinces, but the work of the Marathi Mission of the American Board is almost without a peer in its bright outlook for the future. The large number of young people who are now being carefully trained must mean much for India a generation hence. In the training of these young Christian people of India the Christian Endeavor idea is having a large share."

Hopefulness in India

Financial

The following is the statement of receipts for the month of October and for the first two months of the financial year of the Board: —

	October, 1902.	October, 1903.
Donations	$58,092.54	$56,286.80
Legacies	1,298.15	6,790.65
	$59,390.69	$63,077.45

	2 mos., 1902.	2 mos., 1903.
Donations	$72,036.99	$69,027.79
Legacies	3,387.07	15,232.26
	$75,424.06	$84,260.05

Loss in donations for the two months, $3,009.20; gain in legacies, $11,845.19: net gain, $8,835.99.

The above statement shows an increase in legacies, an increase which we have reason to fear will not be continued in the months to come. There are no large legacies in sight on which we can base any expectation of even an average amount of receipts in this department. The receipts in donations, though not quite up to the corresponding period of the previous year, are yet hopeful, inasmuch as one large individual gift of $8,000 in October, 1902, but not repeated this year, made the report of the previous year unusually large. The Prudential Committee is just now engaged in examining the estimates and deciding upon the appropriations for 1904. The task is a most difficult and perplexing one. If the Committee could be assured of an increase in receipts beyond those of the previous year, it could meet certain specific needs beyond the appropriations of last year which seem essential to the maintenance of the work now in hand, and which, it is believed, would add greatly to the fruitfulness of our missions. It certainly is in the power of our constituents to make this increase. Will they not do it, and do it in the earlier months of the year?

Missionaries in Macedonia

The United States minister at Constantinople, in view of the unsettled conditions of Macedonia, recently suggested the advisability of all the missionaries in the disturbed districts withdrawing until safety could be assured them at their posts of service. Mr. Bond, writing from Monastir on behalf of the four missionaries located there, expressed the earnest hope that the Prudential Committee will not recall their missionaries from Macedonia. In his letter he says: "Absolute security cannot be guaranteed to anybody anywhere. We missionaries here at Monastir are fully persuaded that we are, just now, at the post of duty, and therefore the safest place for us, if safety be an important consideration, is this particular spot. It is possible, of course, that we may be massacred, but we indulge strong hope that for a while, at least, we may comfort and strengthen the hearts of many native friends who are in a measure dependent on us. Besides, the two boarding schools for girls which are reopened, one here and one in Kortcha, and the prospect of participating in relief for more

than fifty thousand starving, naked, homeless refugees, forbid the thought of flight. We would rather perish in Macedonia, if it be the Lord's will, than to prolong our days outside somewhere and be ashamed of ourselves." The Prudential Committee have not ordered the missionaries to leave Macedonia. They have given them permission to engage in relief work as funds for that purpose may be provided outside. The suffering is terrible, and the severity of a Macedonian winter is already beginning.

Christian Endeavor in India

THE Christian Endeavor Convention held in Ahmednagar, September 5 and 6, was probably the largest Christian convention ever held in Western India. Nearly two thousand Christians went in a procession through the streets and held a mass meeting in the Indian theater, it being the largest building in the city. Something like 1,800 people crowded in to this building, while others stood outside. The conduct of this meeting was Indian; the audience was Indian, with the exception of perhaps a dozen foreigners — visitors and missionaries; the language was Marathi; the hymns in Marathi, though translations of Western hymns with familiar music, led by three of our missionaries; prayer was offered by Marathi clergymen and laymen, and three converted Brahmans addressed the gathering. The general sessions were held in the church, with several overflow meetings in the high school building. All of the addresses, with one exception, were delivered in Marathi, a large proportion of the speakers being Indian Christian leaders and pastors from different parts of the presidency. The small number of missionary speakers was remarkable. More than one woman was seen on the platform, and several addresses and reports were given by women. This is a significant fact.

The Sleeping Sickness

NOTWITHSTANDING all efforts on the part of the British authorities, there is no abatement in the ravages of the "sleeping sickness" in Uganda. The disease appeared in Uganda between two and three years ago, probably coming from the Congo region. It prevails on the islands and shores of Lake Victoria, and inland from these shores for a distance of a dozen miles. From the first outbreak no less than 68,000 persons have died, some ten thousand of them within the past five months. A commission sent from England, headed by Colonel Bruce, has decided that the disease is scattered by a fly called *kivu*, but no antidote has as yet been discovered. Another commission is said to be in prospect to see what can be done to prevent the spread of this alarming plague. Segregation seems impossible, and no relief is in sight. The first symptoms of the presence of the disease is headache, with swelling of the glands of the neck, followed by protracted sleeping on the part of the patient. It runs its course in from six weeks to two years. Our sympathies go out to the English Church Missionary Society, whose field, so greatly blessed spiritually, is now sorely afflicted by this terrible calamity.

MRS. HANNAH HUME LEE

REV. THEODORE STORRS LEE

New Recruits

We are glad to report this month an unusually large number of new missionaries going out for the first time to their several fields. Among the number are no less than four children of missionaries who go to countries in which their parents are now laboring. Rev. Theodore Storrs Lee is the son of Rev. Samuel Henry Lee, President of the Protestant French College, Springfield, Mass. He was educated in Williston Seminary, and was graduated from Amherst College, Class of 1900, and from Union Theological Seminary, Class of 1903. Mr. Lee was ordained in the church at White Plains, N. Y., which church has adopted him as its missionary. He sailed with Mrs. Lee, on November 14, for the Marathi Mission, India, to which they have been appointed. His wife, Mrs. Hannah Hume Lee, the daughter of Rev. Robert A. Hume, D.D., of the Marathi Mission, is a graduate of Wellesley College. Mrs. Lee is a granddaughter of missionaries on both her father's and mother's side, and goes back to the home of her childhood.

MISS RUTH P. HUME, M.D.

Miss Ruth P. Hume, M.D., is a sister of Mrs. Lee, therefore a daughter and granddaughter of missionaries on both sides of the family. She graduated from Wellesley College and subsequently studied medicine at the Woman's Medical College of Pennsylvania, and has recently completed a year in the New England Hospital for Women and

MISS CHARLOTTE B. DE FOREST

Children, in Boston, as interne. Her decision to enter missionary service was definitely made in view of "the needs of the work and my privileges." She goes to Ahmednagar to engage in medical work, where she will find an ample field for the employment of her skill as a physician. She is accompanied by Miss Madoline Campbell, a trained nurse, and they two together will open the magnificent new woman's hospital at Ahmednagar.

Miss Charlotte B. De Forest is the daughter of Rev. and Mrs. John H. De Forest, of Sendai, Japan. Miss De Forest was born in Osaka in 1879, and fitted for college at the high school at Newton, Mass., and was graduated from Smith College, Northampton, Mass., with high honors. She returns to Japan with great gladness, and is to be connected with Kobe College, where her services will be greatly prized. She is the third missionary born in the empire to go back to Japan under this Board. She is supported by the Woman's Board of the Interior.

Rev. and Mrs. John X. Miller have already sailed for the Madura Mission, India. Mr. Miller was born in Scotland, coming to this country in his early childhood, settling with his parents in the West. He has had no little experience in various business ways, and has also taught school and been

REV. AND MRS. JOHN X. MILLER

connected with the Young Men's Christian Association work. He graduated from Pacific University in Wyoming, and from Andover Theological Seminary in 1903. Mrs. Miller is from the Province of Quebec, Canada, and received her education in the public schools and is trained in music.

DR. W. A. HEMINGWAY

Dr. W. A. Hemingway was born in Oak Park, Ill., in 1874. He pursued his college course at Oberlin, graduating in 1898. His medical studies were taken at Rusk Medical College, Chicago, where he graduated in June, 1901. After the completion of his studies, Dr. Hemingway served as an interne at one of the hospitals in Chicago, and thus obtained an unusually full equipment for the service of medical missionary. The desire to enter upon foreign missionary work was awakened during his preparation for college, and has steadily strengthened from the first to the time of his appointment. The finances of the Board seemed to make necessary a delay in his appointment, but Dr. Hemingway accepted the situation patiently, and set himself directly at work to secure pledges from his friends for his support with such success that before he sailed his entire salary had been pledged for some years, mostly by personal friends. Dr. Hemingway is appointed to medical service in the Shansi Mission, and as soon as Mr. Corbin, also under appointment, has reached the field, the two expect to go into Shansi and reëstablish missionary residence and work there, the first to do this since the dire events of 1900. Mrs. Mary Williams Hemingway was born in 1875 in Kalgan, China, being a daughter of Rev. and Mrs. Mark Williams, long missionaries of the Board at that center. Mrs. Hemingway studied for a year in the Western College for Women at Oxford, O., and made a remarkable record for scholarship. Her later studies were pursued at Oberlin College, where she graduated in 1899. After this she took a brief course at the Moody Institute in Chicago, and spent one year as a teacher at the Industrial School for

MRS. MARY W. HEMINGWAY

Indians in South Dakota. All her teachers speak of her with highest praise. Naturally Mrs. Hemingway desired, with her husband, to undertake missionary service at Kalgan, the place of her birth; but circumstances seemed to point to Shansi as the place for these friends, and they go with the best of promise and the highest hopes.

Family Christmas Offering

The cuts given below represent the two sides of the handsome Christmas gift box, lithographed in many colors, to be used during December in Congregational homes in making a Christmas offering to missions, home and foreign. Since this plan was announced last month, rapid progress has been made by the committee in charge, representing the six societies. This committee is composed of Secretaries Richards, Shelton, Tead, Ryder, Hicks, and Boynton. The plan involves widespread distribution of the boxes among the Christian homes of the churches on November 29, through the pastor, superintendent of the Sunday school, and officers of the Woman's Foreign

Missionary Society or Auxiliary. The pastors are asked to preach sermons appropriate to the occasion. Christmas stories will appear in the religious press and in pamphlet form illustrating the propriety of giving to Christian missions during the month when gifts to friends in the home are made. The money thus contributed by children and adults alike will be taken to the church or Sunday school service on December 27, for which a splendid concert exercise has been prepared for those desiring to use it. The gift of the families of each church will then be forwarded to the treasurer of the Congregational Christmas Offering to Missions, Mr. John R. Rogers, Room 822, 287 Fourth Avenue, New York, to be apportioned among the treasuries of the six societies. The entire plan has appealed to laymen and clergymen alike, as well as the secretaries of the leading missionary societies of many denominations. It affords a unique opportunity to the Congregational churches to benefit by a united gift the treasuries of all the societies at once. Pastors and parents are confidently expected to coöperate in securing a gift of not less than $100,000 through many Christmas offerings from truly thankful hearts in the homes.

IN MEMORIAM — MRS. RUTH TRACY STRONG

THE Deputation to Africa, sent by the Board, finished its work in Natal and Gazaland on September 12, and at once started on its homeward way, rejoicing in the good health and prosperity which God had given them. The next week, after embarking from Beira, Mrs. Sydney Strong, who had accompanied her husband all the way, was ill with what was thought to be gastric fever, but after three or four days she recovered, to all appearances, from the attack, and during the remainder of the voyage up the East coast,

MRS. SYDNEY STRONG IN THE HEART OF AFRICA

until Aden was reached, October 1, she seemed to be perfectly well, and greatly enjoyed the experiences as the vessel touched at several ports, especially at Dar es Salaam and Zanzibar. On leaving Aden the gastric difficulty reappeared, but the illness was not thought to be serious until two days after we entered the Mediterranean. Then the action of the heart was affected, and suddenly, on Sunday, October 11, as we neared the coast of Italy, she passed from earth to be forever with the Lord.

Always interested in mission work, Mrs. Strong had been in some good sense for the past six months a missionary of the American Board. She went of her own choice and at her own cost, yet had she been directly under appointment she could not have served the cause more devotedly or

successfully than she did. Sympathetic and enthusiastic by nature, she entered upon the special work of the Deputation to Africa with admirable zeal and energy, helping much in counsel and bringing cheer wherever she went. The long and hard journey to and from Gazaland, involving fatigue and exposure, she faced with something more than courage, with positive enthusiasm. Though often very weary at night, as the tent was pitched and the supper prepared, she was prompt to suggest that the carriers should be collected for song and prayers. She seemed to have unusual powers in arresting and holding the attention of the natives, however uncivilized they might be, and they were specially responsive whenever she addressed them. This she was always ready to do. She gathered the children about her and taught them through an interpreter, and made them understand that she loved them. The photo engraving here given shows but one of many scenes of which she was the happy center.

Mrs. Strong brought great cheer to many missionary homes in South Africa, where she made herself most welcome and helpful. Her visit will long be remembered as bringing a new breath of life into these homes. Her missionary interest was greatly intensified, but it was not begotten by her visit in South Africa. The daughter of Mr. and Mrs. F. E. Tracy, a prominent family in the First Congregational Church of Mansfield, O., where she was born, December 25, 1862, she in early life became an earnest Christian worker. She was graduated from Oberlin College in 1884. After her marriage to Rev. Sydney Strong, November 20, 1884, she made, with her husband, an extended tour in Europe, Egypt, and Palestine, and on returning to America they went on Home Missionary service to Nebraska. Subsequently Dr. Strong had pastorates in Mt. Vernon and Cincinnati, O., removing to Oak Park, a suburb of Chicago, in 1897. While in Ohio Mrs. Strong was president of the State Woman's Home Missionary Union, and she was called to the similar position in Illinois soon after removing to that state. Of late she has been deeply interested and a personal worker in behalf of the Bohemians of Chicago, in connection with the labors of Rev. E. A. Adams. Her heart went out toward all such Christian enterprises because she had such a sincere love for the souls of men and for the divine Master whose name she bore and whose spirit she sought to copy.

It is a most mysterious providence which takes her away in the prime of life when so abundantly furnished for wide service for the cause she loved. He who has done this alone knows why. It is natural to suspect that her labors and exposures while in Africa may have been the cause of her death. It is by no means clear that such was the case, and nothing can be said positively on this point. There was no trace of the African fever, of which alone there was apprehension. He who has permitted this alone knows why. While we deplore our loss, we can thank Him who made her what she was and permitted her to render such a service, and who has, in his own time and way, taken her to Himself.

A DIARY ON SOUTH AFRICA

BY REV. SYDNEY STRONG, D.D., OAK PARK, ILL.

I HAVE in my possession a little book which I shall always treasure along with my New Testament — a diary of 108 pages kept by Mrs. Strong of our recent visit to the missions in South Africa. Asked by the editor of the *Missionary Herald* to give a few impressions of the situation there, I can do no better than to glean a little from these, to me, sacred pages. These notes of hers reveal many incidents and anecdotes which it would have been a joy to her to repeat had not God so mysteriously taken her to the heavenly home just as she was almost in sight of her earthly home.

She was deeply impressed with the work in Durban, and quite fell in love with Mr. and Mrs. Bridgman. She went, early one Sunday morning, to the Beatrice Street Chapel, and met for prayer with the thirty-five lay preachers, and then followed some of them to the preaching stations in barns, lofts, and sheds, and came back to the hotel enthused over the need and opportunity. She saw, in the afternoon of that day, a great crowd of men seated on the ground outside the chapel because they could not get inside, eager to hear the gospel. Her heart was much moved.

Mrs. Strong greatly enjoyed the two schools for girls at Inanda and Umzumbe. She was impressed by the ability and character of the women at the head of them. Dear Mrs. Edwards, the founder of Inanda! How wise and gentle! What an administrator! As Mr. Pixley told Mrs. Strong, "There is not a man in the mission who could run the farm better, or as well." And Miss Phelps, at present the head of Inanda Seminary, quiet, steady, capable! And Mrs. Malcolm, at Umzumbe! Mrs. Strong thought her charming — so spiritually sane, vivacious, and a born leader. She was moved by the sight of the girls at the two schools so laboriously carrying water up long, steep hills in great buckets on their heads, and wished for money enough to supply pumping power for Inanda and Umzumbe.

Mrs. Strong believed in the effectiveness of missionary children as missionaries. Other things being equal, she felt that they made the best workers. For this reason she especially enjoyed the Bridgmans, Dr. Wilder, Miss Ireland, Mrs. McCord and Miss Mellen. She thought that, beside their ability to speak the language of the natives, they were likely to show more tact and sympathy. She refers to a conversation she had with Miss Ireland, whose value as a spiritual factor she highly esteemed, by saying, "That girl loves the people, and gets into their hearts."

She thoroughly believed in the Zulu people, which fact comes out many times in her diary. She believed them capable of great development. In referring to such men as Rev. U. Sivetye and Rev. John L. Dube, she uses such phrases as, "He is a fine man," "What a princely bearing he has," "He is a man of God." She was impressed with the ability of the Zulus to manage their own affairs, as in the great meeting at Umzumbe. She often expresses surprise over the courtesy, eloquence, and administrative ability displayed by the natives.

She took delight in several visits paid to Zulu chiefs who are still heathen and almost unclad. She refers at length to a visit to Chief Umqawe, who said that he wished his "people would be Christians." "We had prayers," says Mrs. Strong, and adds: "Dear old man! Seemed to me not far from the kingdom." The hopefulness of the Zulus as a people to be worked for deeply impressed her.

She became much attached to those natives with whom she was for a few days brought in close contact. She had, for example, eight "boys" to carry her in a *mashila* on the two weeks' trip down the Busi. She learned all their names — no easy task — and wrote a brief biography of each one in her diary. Here is one: "*Fargamaya*, has one wife, so poor he can afford no more, has one little girl, lives at Mt. Silinda." It was a delight to her to visit her "boys" as they were gathered about their camp fires and talk with them, as far as gestures and a small stock of words would allow. She fully expected to write these "boys" on her return home.

She told them, one day, that she expected to pray for them. She records that on the next day they seemed to be greatly troubled. Calling "Elijah," the interpreter, she discovered that they were afraid of her prayers. They thought she would ask some evil spirit to hurt them. She said, "They ought to know better." They ought to know that she would ask only for blessings upon them.

She felt keenly that there was a danger lest the missionaries should lose the evangelical temper. She believed as much as any in education, but felt that the spiritual welfare of the natives should never for a moment be lost sight of. Feeling her own need of spiritual strength, she could not bear to see the spiritual minimized in any part of mission work. It was chiefly at her suggestion that services were held with our thirty-five "boys" on our Busi trip, besides several preaching services to the people along the way. It pleased her, for instance, at Dr. McCord's, to see all the native boys and girls who worked on the place come in for family worship.

She refers to the Industrial Department at Mt. Silinda as a necessity. Habits of intelligent industry are the first things a barbaric people must learn. Some of her *mashila* "boys" were complaining because they were asked to haul a wagon: "The missionaries say they love us, and yet they treat us like oxen." Mrs. Strong replied that if they would go to school at Mt. Silinda they might learn how to get machines to work in their stead.

Of course, her sympathies went out to the women and children. After speaking to a company of 350 children at Umvoti, Mr. Bunker took her picture in a group of "pickaninnies." That picture, which is invaluable to me now, I call "Mrs. Strong in the heart of Africa," and it expresses her attitude toward the children. She several times spoke to congregations of women and held "mothers' meetings." She writes of such a meeting at Mt. Silinda: "One woman wanted to know what we do with old women in America. Gave me a good opportunity to preach a sermon. Little in life for old women here! Pathetic!" "They were afraid to handle the pictures of my children, which I tried to show them, for they said they were bewitched."

Mrs. Strong felt that the missionaries who had not acquired the language labored under great disadvantage. She did not see how they could enter effectively into the life of the people. She felt that the first work of a missionary was to know the people, come in touch with them. "It is difficult to love and help others unless you know them."

She was deeply impressed with the spiritual energy stored up in the twenty-three Zulu churches of Natal, and thought that every effort should be made to utilize it as a missionary power. It hurt her when any one spoke disparagingly of these churches and showed lack of faith in the spirituality or ability of the Zulus. She was pained at whatever seemed like a want of harmony between the missionaries and the Zulus. She thought that the Zulu churches of Natal were a proof positive of the value of missions.

And the Congregational singing of the Zulus — how it moved her, as it did us all! What deep waves of sound! Melodious, rich, and with that quality which may be called spiritual! Such singing makes one lose sight of the earthly, and throws open the gates of the unseen and eternal. And through those gates of love the dear heart has entered.

KANDUNDU — SPIRIT WORSHIP IN WEST AFRICA

BY REV. WILLIAM H. SANDERS, KAMUNDONGO

To the thought of the Ovimbundu, as to ours, the spirits of the departed are alive. They, however, think of no supreme power restraining them from participation in men's affairs. While dimly conscious of such a power, they conceive of Him as far off and indifferent. They strongly believe that the daily affairs of mankind are influenced and shaped by spirits, and that these are persons who have lived on earth, known them, and are toward them friendly or unfriendly.

The spirit's attitude is not supposed to be determined by disinterested benevolence. The native line of thought seems to be this: "Death comes not by chance. Apart from the doings of the living, only a spirit initiates the chain of events resulting in death. Disease, accident, madness, or wild beast are but the agencies used by it in accomplishing its purpose. It acts because offended. Some just claim is unsettled. Perhaps its will is unknown or ignored. Trouble will not cease until the spirit be satisfied." Such a spirit, with just claims unmet, is an *ocilulu*. It will surely cause trouble or death. After a long time, when relatives, or whoever are responsible, have given it its rightful dues, it changes to one of a benevolent disposition. It is then an *ekisi*. The *akisi* are guardians of the community. The important ones, spirits of chiefs, will seek the welfare of all territory over which they ruled. An incident illustrates the supposed occupation of these *akisi*. Cultivated fields are situated anywhere from half or three-quarters to two miles from a community. They must, because unfenced, lie beyond the run of goats and pigs. These roam at will, feeding without keepers. A man was asked if, since the caravan road was through their fields, they did not

fear that hungry travelers would steal from them after the cultivators had gone home. "There is no danger of it," he replied. "Our *akisi* are mighty." Believing their ancestral spirits strong, benevolent, and interested in their

THE KANDUNDU COVERED

welfare, they felt secure. The thought comes, "What would they say were robberies committed?" Explanation would be easy. Some one had neglected an *ocilulu's* just claim which it was enforcing.

The spirit most feared by the Ovimbundu is the Kandundu. It is believed to be more powerful than the ordinary spirits. Perhaps it is the spirit of the patriarchal ancestor. Society among departed spirits is conceived of as merely a continuation or reproduction of that on earth. The chief here is chief in the spiritual world. The owner of slaves will be served in the coming age by their spirits. He who has owned and butchered cattle will have a herd there and be an eater of celestial beef. The rich and the distinguished on earth will hereafter be the same. Hence the great fear and dread of Kandundu point to the conclusion that he was an august personage, a great chief. Some fear even to listen if he be criticised or spoken of otherwise than in praise. Apparently there is a strong sense of his presence, or of the possibility that he may be present and listening.

Kandundu has his sanctuaries. Their size and general appearance are determined by the purpose for which they are built. The Ovimbundu cannot erect large buildings, hence there is no thought of accommodating a congregation of worshipers. A place where the spirit may come, its offerings be brought, its paraphernalia kept, a priest or two admitted, and which will easily

allow outsiders to hear whatever is said within, is all that is needed. A hut six or seven feet square, with walls about five feet high, is large enough. These thatched instead of mudded allow conversations held within to be audible by outsiders.

To have a Kandundu is expensive. Three or four priests will prepare all necessary things, but no man whose capital amounts to but two or three man-loads of rubber has enough to pay the charges. The building of the little house may not cost much; the block of wood wherein the spirit is believed to reside is obtained only for several loads of rubber, or their equivalent.

The following articles are usually delivered when a converted man brings a Kandundu for burning: —

1. A covered basket of about a pint's capacity. This contains two eggs of the *onguali* (wild chicken), a shred of cloth, two bones from a chicken that was offered to the spirit, a bird's claw and leg, a morsel of bread, a crystal of salt, and a little meal.

2. The horn of a large antelope filled with a compound supposed to have magical power. Imbedded in this is a horn of the common small antelope, which also contains magical stuff — a mixture of honey, salt, and some root. The whole is wrapped in a monkey skin.

THE KANDUNDU EXPOSED

3. A small horn, used as boys whistle with keys, to summon the spirit.

4. Two narrow circlets of leopard skin called *ovipatahalo*, for wearing over each shoulder and under the opposite arm.

5. Two bits of cloth — shreds, or rags, we would call them.

6. Three little bells, like sleigh bells, bunched; also used to call the spirit.

7. The *olukata*. Herein the spirit is thought to abide. It is the most important part of all, and consists of a piece of wood about ten inches long and two and a half or three inches in diameter. Within is a hollow made after splitting the stick. In this is placed a bit of wood anointed with oil and wrapped in a cloth. The two halves of the *olukata* are then tied together. None but a priest may look on this; a sight of it would strike the uninitiated blind.

8. A small palm pole. The *olukata*, tied to this, is carried by two persons at festivals. A cloth, varying in quality according to the wealth of the one who has the Kandundu, is draped over the pole, preserving all from the catastrophes that would fall on those who might see it.

When there is a Kandundu festival neighboring communities are invited. It is usually in the dry season; the rain will not then interfere, the field work is not pressing, and corn for brewing beer is abundant. Unless all who attend be supplied with as much beer as is desired the community where the festival is held will be disparaged — at all events, not heartily praised. Hence one day is set apart in which to bring in fuel, another for getting corn from the fields, perhaps one for pounding the meal, still another for brewing. At least two more days must pass while the beer "ripens," but at last the day dawns.

THE HORN USED FOR KANDUNDU

If an ox be offered, probably, as at other festivals, a small portion of the blood is, with proper ceremonies, spilled on the ground to the spirit. So, also, a little of the beer. The fact that these are absorbed by the soil assures the worshipers in some occult way that the spirit has partaken of the offerings. So their hearts are cheered by this token of the spirit's pleasure in the occasion. The flesh of the ox is distributed to the heads of the community to whom it is due. The crowd must content itself with beer. The program for the day is carrying around the Kandundu, dancing, and beer drinking.

The priests do not fail to resort to trickery to increase their prestige. Christians who before conversion were among the insiders tell how they manage. Of course, it is well to have Kandundu visit his people. He will thus animate them, and incidentally stimulate their faithfulness to his worship. So a confederate, or a priest from another community, slips at night into the Kandundu hut. Next day the priest of the place makes known by remark or otherwise where he expects to work. During the forenoon Kandundu is heard to speak. Possibly he calls the priest by name. A swift messenger is sent for him. On arriving he enters, with proper observances, the sanctuary.

The people standing near the hut may hear all that the spirit says. Perhaps the communications will be private. All are wrought up by the visit, and whatever the message it must be obeyed.

Again, the priest may not wait to be called. The confederate being within, the priest may enter, and with the little horn and other proper ceremonies call the spirit. Very likely it will take time and persistence to obtain its attention and presence, but when once it has deigned to come and speak who will begrudge the efforts put forth? Its uttered voice, the questions answered, and conversation with the priest, all easily heard through the grass-thatched walls, assure the community of the nearness and good will of their guardian.

Two times nothing makes nothing. Three hundred times nothing makes nothing still. So thousands of firm believers in a protector that exists only in their deceived fancy does not make safety or salvation for one of them. Nor is it for many of these in Africa to have real, permanent safety unless those who know the Saviour, Jesus Christ, determine that they, or those whom they help to do so, go and patiently, perseveringly exhibit him to them.

THE FUTURE IN NORTH CHINA

BY REV. HENRY D. PORTER, M.D., OF THE NORTH CHINA MISSION

The missions of the American Board in North China have large claims upon our churches. At the time of the Boxer outbreak these missions were among the most hopeful in China. The seven stations had a very noticeable membership. Within the decade their number had doubled, a fact which is true of all the China missions. Dr. Ross, of Manchuria, has affirmed that the membership must be multiplied by ten to illustrate the real influence of mission work. The four provinces of North China aggregate one-third of the communicant membership in Protestant missions to China. Chihli may represent 12,000, Shantung 15,000, Manchuria 13,000. Nearly four hundred missionaries were in this field in 1900. The autumn of 1898, when Kuang Hsu was suddenly thrust down from his schemes of reform, was a time of remarkable expectancy in North China. The following spring, extending through the year, even amid the first outbursts of fanatic hostility, a deep and pervasive spiritual movement was in progress. This enabled the churches to meet the awful catastrophes that ensued with a noble calmness of endurance which illumined massacre and martyrdom.

The Boxer cyclone of 1900 has made a greater impression on the world than even the earlier catastrophes in Armenia. The latter were local, while in China the whole force of the government, by special proclamation, was thrown against Christianity with peculiar virulence. The eight nations which rushed to the rescue will never again fail in interest in China. The painful and absorbing experience is already changed into an unalloyed sympathy with every movement which assures for China an intelligent and hopeful future. Our churches must enhance their share in this interest by fresh sympathies and gifts.

Four powerful influences vie with each other in leading China to a happy and hopeful future. Diplomacy, under the guidance of the "open door" and the Golden Rule, upholds the integrity of a nation seemingly doomed to disintegration. Commerce, less altruistic, forces its way in marvelous strides to the limits of the empire. The total trade of 1902 exceeded 529,000,000 Haikwan taels, a figure never approached before. The trade at Tientsin and Newchuang amounted to 150,000,000 taels, double the former amounts. The Peking and Han-kow Railroad extends 234 miles south of Peking to Shunte-fu, its trade being 100,000 taels per month. Education, with its ancient ethical appeal to intelligence, is assuming a rightful place in the line of progress. A large literature, more accurate and valuable than the whole range

ON THE RIVER NEAR TUNG-CHO

of native literature, already awaits the reading classes. More than two thousand titles of valuable books are catalogued. Three Bible societies have issued within three years 4,600,000 portions of Scripture. One Bible society sold last year 27,000 Bibles and 56,000 Testaments. The Society for the Diffusion of Christian Knowledge sold last year $62,000 worth of books, quadrupling previous sales. More than thirty higher schools and colleges, with 5,000 pupils, are undergirded by thirty-five or forty thousand pupils in mission schools. The new government schools depend in their development upon this literature and these methods. Protestant mission work is the fourth and most efficient uplifting force. While the centennial of Christian missions approaches, it is scarce forty years since their real expansion. In 1868 there were but 2,000 church members in the empire. There are now 112,000 communicants. Allowing the admitted ratio, this implies more than a million

of Protestants who look confidently to the Christian as the future religion of China.

The North China Mission was in the forefront of the movement toward intelligence, education, philanthropy, and a spiritual and Christian life. The Boxers, wild boars from the forest, attempted to uproot and destroy this fair work. Prince and peasant shared in the fanatic craze and wild orgies of rapine and massacre. In Shansi they stripped the bodies of many murdered missionaries. They threw the naked bodies without the gates to be devoured by dogs and wolves. They hacked the native Christians in pieces, lest they rise from the dead in three days. Like the martyred witnesses of the Apocalypse, these have arisen to glory above. And the destroyed churches and mission houses have been largely reconstructed already. Our churches may look with admiring pleasure upon the faith, the courage, the energy, of the workers in North China.

The rescue was scarce complete before the restoration began. The refugees were first housed in large quarters, appropriated in the beginning and rented afterwards. Every country station was visited under a small guard, the living members gathered together at the outstations, the losses ascertained, and indemnities secured, with the cordial approval of the local authorities. Near Peking hundreds of villages were protected from the encroachments of the foreign soldiers. Five hundred such villages sent compliments and banners when the Tung-cho Mission returned to its work. In Peking and Tung-cho the plant was at once greatly enlarged. In the former double the amount of land was secured. There rise in beautiful reconstruction a street chapel, a church for 1,000 people, four mission homes, and the Bridgman College for Women, while the North Chapel, with its native pastor, has a finer position and far more suitable equipment. At Tung-cho, under wise advice, the natives have bought 120 acres of land adjoining the southwest wall. Here two villages are filled with refugees, widows, and orphans. The North China College, with dormitory, chapel, and seven mission homes, in new and beautiful surroundings, is close at hand, and a great industrial farm, producing bushels of small fruits and vegetables, gives scope to self-support. At Pao-ting-fu, where favorable official influence and intercourse have opened the way, the reconstruction is nearly complete and the expansion of country work most significant. At Tientsin the great expansion of the Concessions and the encroachments of trade will drive the station to new quarters north of the city, perhaps near the native inhabitants. One dare not prophesy what the future has in store. Let us admit that China remains intact, that an uncertain government turns to reform and progress as its only hope; then our North China missions are fully prepared for a great future, in which our home churches must share.

We assume that work for women must attract great attention. The Bridgman College and Training School for Bible-women has a great claim. Eighty-five pupils attended last year. It should expand to receive hundreds. The first group came from the scattered Shansi Mission, among whom was one of the girls for whom Miss Coombs sacrificed her life at Tai-yuan-fu. The

mob captured the girl and sold her to a mandarin. After a year the pitiful-hearted woman who controlled her, on her own impulse, brought her to Peking. This year a young woman from the Yang-tse country comes to receive the special training of our school. Bible-women are needed in every station. How greatly they are needed! Madam Te, the wife of the duke, who is the nephew of the dowager empress, when she saw the progress of the girls in learning, fell into tears: "Alas, this is not for me!" The Bridgman School will make knowledge possible for ducal homes and peasant huts. Are we to help make the vacant lives and pitiful homes in China joyful with gospel song and radiant with gentle service? Such is the present privilege. Four glass cases, containing silk, satin, vases, and flowers, were the personal gifts of the empress when Miss Sheffield was married. Who can estimate the value of such courtesies upon the future of Christianity in China?

The Peking station already finds its country work in a fruitful condition; 135 were added to its membership the past year. In Cho Chou the scholarly men are ready to listen to the new light. In Wen An the pastor's wife, widowed by the Boxer horror, is eagerly taking up the work in his place. At Tung-cho, aside from college work, twenty-eight villages give abundant scope for effort. Mr. Wilder and a band of helpers opened a campaign in the formerly hostile market town of Yen Chido. A chapel opened was always filled, and street district preaching eagerly listened to. The hostile have become friendly. In Tung-cho city the scholars have accepted social invitations, and discuss with pleasure the new learning and the new faith. "Never before, never before, were there such opportunities!" is the remark of each station. The union with other missions in the educational work will have a marked effect.

At Pao-ting-fu a hundred eager student inquirers spent some of the last winter months creating a fresh enthusiasm among workers not known for extravagant hopes. Many small communities are starting Christian schools or making way for the new education, which must be Christian to be successful. At Pang-Chuang and Shantung, though devastated last year with cholera, in which the wives of the two native pastors, women of peculiar value to the church, were cut down, the winter and spring developed work in the outstations in a remarkable way, the missionary ladies working as evangelists with enthusiasm and power. The twelve destroyed chapels have been rebuilt by the natives with their indemnity moneys, although these were cut down two-thirds. The quarterly meetings show numbers equal or superior to those of pre-Boxer days.

The beautiful, triumphant deaths of several of the older pupils in the girls' school produced a deep spiritual effect. The boys' academy, kept almost intact by the pastor and faithful principal, sent a class fully prepared to Tung-cho College.

At Lin Ching, while mission homes are not rebuilt, the work has been reinstalled, and new opportunities appear on every hand. In Kalgan the restoration is partial, but if renewed, would find a multitude eager for instruction and help. It is necessary to record that each station is already

overworked. In Shantung and Pao-ting-fu there is a special call for new workers.

The time has thus come for our home churches to forget their interest in the outbreak of 1900, or even in the condition of the empire, which the daily telegram now reports. We must estimate the greatness of the present opportunity and the high demands for the future growth of Christian effort.

The Chinese government wastes its energies in a prolonged effort to retain its antiquated forms of education and government. It pursues even the possible reformer with relentless zeal and ignorance. It degrades its own highest scholarship, enticed into a fondness for the marvelous accumulated wisdom of the West. We have full reason for the hope that the energy and faith of the rising Christian churches in China will become, if they are not already, the wise and preservative forces of the very near future.

The American Board for ten years has been unable to give to the North China Mission more than $15,000 per annum for the native Christian work, scarce two-thirds of the pressing demand. Considering the wealth in America, in which our church people largely share, can we not give a greater proportion to the early development of this great and growing work in China? The newspaper correspondent and the military man when in China made little of this. They were not interested in either the detail of present work or the future outlook. They clearly saw great inroads made upon Chinese life, a convulsion and disaster. They did not appreciate the energy of a quiet, powerful, pervasive, spiritual movement in China. Our churches, however, may estimate this movement at its full meaning. It holds in its grasp the transfer of China from thraldom to the past into the hope and fruition of abundant life through the gospel.

From the Annual Report of the Shansi Mission. — The helpers of 1900 nearly all perished with the missionaries, and the great need of the mission, after the reënforcement of the foreign laborers, is for a few trained and competent native preachers. Eight pupils of the former academy are now at school at Pao-ting-fu, making good progress, and three of them will go to North China College this year. Other pupils in Shansi are waiting in hope for room to be received in the school at Pao-ting-fu. It is a marvel that this mission, so smitten and scattered three short years since, is now so quiet, the Boxers vanished, the missionaries welcomed, the churches rallying their broken forces, the property restored and enlarged, and young men eager for learning and preparation for Christian service. No one five years since could have dreamed that such opportunities would so soon greet the Christian missionary. The field is ripening to the harvest. "Pray ye, therefore, the Lord of the harvest that he would send forth the laborers into his harvest."

INTO AND OUT OF GAZALAND

BY THE EDITORIAL SECRETARY

Our younger readers may be glad to learn something of the journey of about forty days which the Deputation of the American Board to Africa took recently in visiting the mission in Gazaland. Get your map of East Africa, though unless it is a recent one you will not find Beira upon it. But Africa is growing, and now there is the fine port of Beira and a nice little town, and from it a railroad runs into the interior to Umtali and Fort Salisbury, and on through Rhodesia to the Transvaal. We go on this railroad, twisting about

THE CARRIERS GOING INTO GAZALAND

among hills for 210 miles, at the rate of ten miles an hour, and rising some thousands of feet until Umtali is reached. There the toil begins.

Mt. Silinda lies 150 miles south of Umtali, and you cannot understand the difficulty in getting there until you are told that the tsetse fly and the rinderpest and still another cattle plague, worse even than the rinderpest, have at last killed off all the horses and oxen and cows, so that there are none to be had, either to ride or to drag the great carts which used to carry goods and people inland. But these plagues have spared donkeys and mules,

though of these there are not a great many; and unless the traveler can walk, he must employ one of these animals. And all goods and provisions must be carried on the backs, or rather the heads, of men; so that for a party like ours, consisting of three persons connected with the Deputation and three missionaries, a large number of carriers was necessary. We secured two mules and three donkeys, and it is only truth to say that there was no love lost between us on the journey. They tried our patience on some occasions most sorely, and it was often more agreeable to walk than to attempt to force these willful little animals to go at the rate of three or even two miles an hour.

The first night after leaving Umtali, the carriers who had charge of the tent reported, on our arrival at the camping ground, that the man who had the ax had not come up, and they had nothing to cut the tent pole with. As it was clear and warm, with a bright moonlight, we agreed that the big tree over us would shelter us sufficiently, and so we spread our wraps on the ground and tried to think that we had *retired.* But about midnight a smart

ON THE WAY

shower compelled us to hunt for the missing ax and cut a pole and hastily pitch our tent. But this experience, though uncomfortable, did not deter us, two or three nights further on, from discarding the tent and sleeping on a bed of dry grass under a leafy tree.

The region through which we passed was dry and brown, and there were few people to be seen. The natives do not like to live near the road, but build their kraals where they will not be disturbed by passers-by. It seemed to us that there were no inhabitants, yet there was one sign of them which was quite visible. What are called their gardens are made by cutting off the tops and branches of the trees, and after piling them around the standing trunks, setting them on fire. This is all the clearing they make, and these tall, blackened stumps make a dismal contrast to what we know as gardens. But the mountains along the way from Umtali to Mt. Silinda are fine, and their granite bowlders look like giant castles, some of them of magnificent proportions. They are the homes of multitudes of baboons, who are quite secure in these "munitions of rocks." Our party came one day on a family of baboons, apparently a father and mother and twelve children, some of them

grown up, walking deliberately along the road, and entirely unaware that any beings more human than themselves were near.

But what are these large strips of bark fastened high up in many of the trees along the way? They are beehives, placed there by the natives, out of the way of ground animals, but where the bees can reach them with their

A WHITE FARMER'S HUT NEAR MT. SILINDA

honey, of which the natives will rob them later on. One would think that bees were too intelligent to put up with such coarse hives as these. The only suggestion to be made is that they are African bees.

But here is another sight high up in a tree. It seems to be of bark, but is not round, like the beehives, but flat like a platform. That is a lodging place for one who is alone, that he may sleep out of reach of lions. A party of several men will have a fire at night and keep a watch, but a solitary traveler cannot do this, and he must be up out of the way of these roving beasts.

These carriers, or boys, as they are called, are interesting people. Most of the time they go nearly naked, with only a cloth band about their loins; but each one usually carries, in addition to his regular load, something which he can wrap around him at night when it is cool. They wear no hats, for it is on their heads that they carry their loads, which weigh usually about sixty pounds. With this burden they trudge all day, making from eighteen to twenty miles or even more. The moment they arrive at the camping ground they drop their loads and break into companies of eight or ten, each company building its own fire of the dry wood to be picked up anywhere. Then they cook their supper, which usually consisted of "mealie-meal," or what we call Indian corn meal, making a dish very like what is known in America as "hasty pudding." Altogether happy are they if on the way an antelope has been shot, or if the travelers make them a present of a goat to add a little meat to their bill of fare.

None of our carriers were Christians, though they came from the vicinity of mission stations, yet they were prompt in attendance at evening prayers and at the special services on Sundays. They could sing, too, and their voices rang out finely on any familiar hymn. They especially enjoyed the

Zulu version of the hymn, "Come to Jesus," and it was an impressive sight to see these black and scantily clad men, nearly three dozen in all, sitting at night around a blazing fire and singing the hymn and tune so familiar to the children of America. They were not diverted by little interruptions as people in America sometimes are. On one Sabbath afternoon I had just begun to preach to them, of course through an interpreter, when a donkey near by began to bray. This was immediately responded to by two or three other donkeys close at hand. To add to the confusion, a dog with a big voice rushed past me directly among the men, barking furiously, apparently having been aroused by the loud singing. The tumult was so great that I was minded to wait for a calm. But I was surprised on looking in the faces of the men to see no sign of laughter or inattention. They did not seem to notice any disturbance. One or two tried to stop the howling of the dog, but the rest were as quiet and attentive as if no other voice but the preacher's reached their ears. A tenth part of the diversions of that hour would have set an American congregation into a roar of laughter. But these simple-minded people were thinking of something else, and the preacher had to do the same, right away.

We usually broke camp each morning at daybreak, and after a cup of coffee and a dish of mealie porridge, the donkeys and mules were saddled and the whole caravan started before sunrise. In this way four or five hours of travel were made before the stop for the "breakfast" and the noonday rest. Starting again at two or three o'clock, we tried to reach the camping ground before dark, but whenever we failed to do this, the work of arranging the tent and getting supper was doubly hard. It was often very warm at midday and very cold at night, for Gazaland is just within the tropics, and

MISS GILSON'S SCHOOL, MELSETTER

the sun is nearly overhead. Much of the road from Umtali to Mt. Silinda is over six thousand feet above sea level. Pith hats were wanted at noon, and heavy blankets at night. Ten days were spent in this way, including one day at Melsetter, where is the Chimanimani school, of which Miss Gilson is the head.

It is needless to say that we were all very weary as on Saturday, August 15, we saw from a distance the grand forest of Mt. Silinda, and were joyful that the end was near. Passing by the home of an English farmer, whose principal house is shown in a preceding page, we entered on foot the forest which is the finest in all that part of Africa. There are magnificent trees, some of them from 100 to 150 feet in height, straight and solid and of the finest wood, like mahogany. Huge vines hang from many of these trees like great ropes, often forming swings, on which doubtless the young monkeys and baboons have fine plays. There is a tree which, like the banyan, sends down its branches to take root, and these shoots become so interlaced with the original stock that they form one tree, only the great trunk is like openwork, and one can see through it on all sides for forty and fifty feet and upwards. It is truly a wonderful forest, and most valuable for its timber.

THE WELCOMING STUDENTS AT MT. SILINDA

But what interested us most on that day was what we heard and saw as we neared the end of our walk of a mile through the forest. First we heard the sound of sweet voices, and soon we distinguished words, and they were English words, and words of welcome to us. Watching to discover where the sound came from, we saw among the trees a big clump of bushes, chiefly fronds of palms, so thick that no one could be seen behind them. They were shaking violently, as if a gale were passing through them. And, in fact, there was a gale of laughter, and it came from fifty or sixty scholars of the Mt. Silinda school, whose faces peered out from behind the palms. After hearty hurrahs and more songs, these young people led us out of the forest to the welcoming homes at the mission station, where we soon forgot all the weariness and trials of the way in the joy of meeting the dear friends who are doing the Lord's work in this isolated station of Gazaland.

The story of how we got out of Gazaland and down the Busi River must be put over until next month.

TIMELY ANNOUNCEMENTS

FOR YOUNG PEOPLE

For information about the rapid progress of mission study in the young people's societies attention is directed to another page. Correspondence with leaders and pastors reveals a spirit of hopefulness and enterprise far outreaching expectations. Here, at least, is found an activity capable of bringing out the best in the life of young men and women, and directing their attention to the greatest movement known to the world, which is the effort to give Christianity to all nations.

Young people will be among the foremost to aid pastors and superintendents of Sunday schools in distributing widely the Christmas gift boxes pictured in the front of this magazine. The spirit of economy encouraged by regular and proportionate giving to missions is certainly surpassed by the spirit of joy in contributing directly to Christ's needy ones, when all people in Christian lands love to celebrate Christ's birth by giving to their intimate friends. An offer made to the pastor by the officers of the young people's society to distribute one hundred boxes will, no doubt, be gratefully accepted.

By vote of the Committee of the Six Societies on Young People's Missionary Work concert exercise programs will be provided for the entire series of missionary meetings in young people's societies for 1904. The program on Congregational Conquests in the Land of the Trident, issued for November 29, has already reached a circulation of 15,000, a number which will be largely increased by the end of the month. Many letters received from missionary leaders express their appreciation of these helps.

The Congregational supplement to "Princely Men in the Heavenly Kingdom," the text-book for young people's mission study classes for 1903–04, will be ready for circulation when this issue of *The Missionary Herald* appears. Several illustrations will be inserted representing Congregational missionary scenes in China. The book will be sent promptly, without charge, to all who have ordered text-books of the American Board. To others it will be mailed for fifteen cents, postpaid.

A series of outline studies in home missions is announced, to be published by the Congregational Home Missionary Society, from the ready pen of Secretary Shelton. While the text-book literature available for the study of missionary work in America is exceedingly limited at present, there is abundant material from which to draw. Congregational young people should rejoice that such a series of studies is in course of preparation, and they should show their appreciation by making wide use of the outlines in classes. Attention is also called to an excellent book of studies on home missions entitled, "The Incoming Multitudes," published by the Massachusetts Woman's Home Missionary Association.

The century just closed has witnessed no more remarkable achievement than that which has attended the growth of Christianity in this and other lands. To aid young people in presenting the triumphs of missions on December 27, a concert program will be prepared and circulated, similar in form to others which have recently appeared. An article appearing elsewhere in this department gives important triumphs of Congregational missions in foreign lands.

SUCCESSFUL TRAINING INSTITUTE

Under the auspices of the Woburn Conference Missionary Committee, Rev. F. S. Hunnewell, Reading, Mass., chairman, a training institute for missionary leaders among young people was held at Melrose Highlands, Mass., November 6–8. Fourteen of the twenty-five churches were represented by delegates. Over thirty chosen leaders were present throughout the three days, while not less than thirty others attended several sessions.

Three conferences of two hours each were held on Saturday, and one on Sunday afternoon, under the leadership of secretaries of the six national societies. During these hours every phase of organized work was discussed thoroughly, and full notes were taken by each delegate. There was an exhibit of general literature, as well as a large library of missionary books.

Not least effective were the two public sessions on Friday and Sunday evenings. Large audiences were gathered from the town and neighboring churches, especially on Friday, when several midweek prayer meetings were united. Addresses were given by Secretary Don O. Shelton, of New York; Rev. Francis E. Clark, D.D., of Boston; Rev. W. L. Beard, of Foochow, China; Rev. F. S. Hunnewell, of Reading; Rev. Burke F. Leavitt, of Melrose Highlands; and several delegates.

This institute demonstrated the value of training conferences. It was a universal belief that the problems of local Christian Endeavor societies and churches, with reference to organized missionary work, could be solved successfully by widespread use of this method of instruction. The plan is commended to Christian Endeavor unions and also conferences of churches, in view of its practical achievements. Especially valuable is it in relating young people to the organized missionary work of the six Congregational societies, and in exalting denominational loyalty. In view of the importance of training leaders and the demand for these conferences, a series in different parts of the country has been arranged for the winter, notably at Syracuse, N. Y., and in four Michigan cities.

THE PASTOR'S NEED OF YOUNG LEADERS

It is the true function of the Young People's Society to bring an increasingly effective young leadership into the organized life of the church. Scarcely a pastor can be found who does not yearn with deep and prayerful longings for several young men and women who can and will assume and discharge definite responsibilities on important committees. The pastor knows how to appreciate aid offered by young people who have real care for the real work of the church, and who are seeking to become capable of performing the tasks involved in directing successfully the affairs of the church.

Young people are sometimes more ready to find fault than to carry burdens. But in every church there should be at least a few young men and women set like adamant in their purpose to cheer the pastor by real fellowship with him, by a sympathetic appreciation of his disappointments, joys, and services, and actual effort to unite the young people in sharing the duties and privileges of church work.

There are young people able to do these things in every community. It is not necessary to ask the pastor to lead every new effort, and it is not best that he should. The average pastor works from fourteen to sixteen hours a day, and therefore is generally found expending energy actively at the hours for quiet when business and profes-

sional men are probably at ease. It is plain, therefore, that the young people at least should seek to multiply his value to the church by taking from him every task which can be performed by others.

Especially in the missionary work can this be done. College graduates are usually capable organizers and fair teachers. They know how to study. They should be among the leaders of mission study classes. The day school teacher has always been a reliable and efficient leader. No person has greater influence in a church or on a missionary committee than a young business man or lawyer or doctor who is keeping himself unspotted from the world. Many a stenographer or clerk or accountant possesses the talent to become a "pillar" in the church.

Young people should be ambitious to lead, but leadership in church work requires intelligence, courage, independence, humility, a pure faith, and a love for the things of Christ. To become such a leader lies within the power of many young people who now are only led by others. Experience on committees does not guarantee the possession of the art. Only by faithful, sober self-preparation through Bible study, prayer, investigation of methods, reading of missions, and purposeful, personal discharge of responsible and definite duty can young people become seasoned for larger service. It requires time, but the method is sure.

TRIUMPHS OF CONGREGATIONAL MISSIONS IN FOREIGN LANDS

The statement presented below will be found helpful in preparation for the missionary meeting on December 27. All the facts here given, with many others, will be found in a recent pamphlet publication by Secretary James L. Barton, entitled, "Five Departments of the American Board." The entire paper will be sent without charge to any person who will apply to the Department for Young People.

In Japan we have sixty-four missionaries. One-half of the native churches are self-supporting; while the Episcopal Church, with its 205 missionaries, has but two self-supporting churches; the Methodist Church, with 153 missionaries, has but twelve self-supporting churches; the Presbyterians, with 150 missionaries, have but thirty churches who care for themselves.

The industries which are employed in the mission schools of this Board include typesetting and printing, bookbinding, carpentry, cabinet work, tinsmithing, blacksmithing, weaving, rug-making, brass hammering, tailoring, shoemaking, agricultural operations, masonry, and many others, with sewing, lace-making, embroidery, etc., for the girls and women.

In Turkey, India and Ceylon, China, Africa, and Japan, the American Board has a total of forty-two dispensaries and twenty-eight hospitals. These hospitals and dispensaries last year treated 253,800 patients, the work having been performed under the superintendence of forty American physicians, twelve of whom are women.

It is an astonishing fact that all of this medical work, which is so far-reaching in its influence, cost the Board last year, apart from the mere support of the missionary physicians,

not more than $12,000. This equals one dollar for every twenty-one patients treated.

The colleges of the Board number sixteen, with another, St. Paul's Institute at Tarsus, soon to be added. The nearly 4,000 native pastors, preachers, evangelists, teachers, and Bible-women who are today engaged in the Christian work in connection with our missions were all trained, with the rarest exceptions, in our own schools.

The village schools of the Board last year numbered 1,240, with 51,140 pupils. The most of these children are gathered also on Sunday into Sunday schools. The station and boarding and high schools number 114, with over 8,000 pupils.

There were published and put into circulation, in the twenty missions of our Board, during 1902 over 37,000,000 pages of Christian and educational literature, including periodicals, pamphlets, and more permanent books. This makes a literary output of over 3,000,000 pages a month, or of 100,000 pages a day. These were printed in twenty-six different languages, which are spoken by over 300,000,000 people.

This extensive publication work cost the Board for everything, apart from the salaries of the missionaries who prepare and superintend it, less than $10,000; or, in other words, one dollar from our treasury put into circulation nearly 4,000 pages of Christian and educational literature in a non-Christian country.

The 535 organized native churches have been instrumental during the year in organizing eleven new churches and in increasing the total membership by the accession of 5,902 new members on confession of their faith. This means an average addition of 110 new members each week throughout the entire year. Over 200 of these native churches are self-supporting and independent of any financial aid from the Board.

As the total membership of these churches is less than 60,000, and as perhaps half this membership is made up of women who never have any money, and many more are young people in school who are earning nothing, it is evident that the contributions of the great body of the Christians in our mission field, amounting to over $176,000 last year, where in many cases great poverty prevails, are sufficient to strongly reveal the spirit of sacrifice and earnestness which dominates them. The average wage of the ordinary workman in nearly all of the mission fields where these gifts were made does not exceed twenty cents a day.

NOTES FROM MISSION STUDY CLASSES

Not less than twenty-five sets of the Forward Mission Study Reference Library, consisting of seven books on China, were ordered by Congregational mission study classes during October.

Greatest progress in organizing young people for mission study and giving is being made in the churches whose societies were represented by delegates at the Silver Bay Conference of the Young People's Missionary Movement last summer. It is not too early to begin planning for the same summer school during 1904. Conferences will be held not only at Silver Bay on Lake George, but at Lookout Mountain, Tenn., and near Chicago.

The class conducted in the Union Church, Boston, introduced into the session on November 6 a novel feature. A physician in the church compared his work in a Boston dispensary with the life of James Gilmour, of Mongolia, who with a fragmentary

knowledge of medicine treated thousands of cases each year, sometimes at a total annual cost for medicines, travel, and living expenses of less than $200.

One of the classes in the Brooklyn Christian Endeavor Union has been making large use of photographs of Chinese life, as well as chronological charts and sketch maps. Members of the class prepared these invaluable aids during the weeks preceding the different sessions.

A successful class, composed of twelve boys and girls from ten to fifteen years of age, all members of the Earnest Workers Mission Band, is using "Princely Men in the Heavenly Kingdom" in the Lewis Avenue Congregational Church, Brooklyn. The class plans to devote three lessons each to Morrison, Gilmour, and the other succeeding biographies. This method is worthy of wide adoption among groups of younger children.

At Orangeport, N. Y., the church has a class of nineteen members.

Cripple Creek, Col., reports a class of "twelve members thus far" in the First Congregational Church. This shows a progressive spirit.

Rev. George F. Kenngott, of the First Trinitarian Church, Lowell, Mass., is conducting a class, using consecutive meetings of the Christian Endeavor Society. The total enrollment is fifty. The attendance at the first three sessions was forty-nine, forty-three, forty-four, with an average attendance of nineteen young men. Mr. Kenngott, who is a well-known leader in Christian Endeavor circles, said after the first session of the class, "I am delighted so far with the book, the methods suggested, and the results."

The Young People's Society of the Congregational church in Melrose Highlands, Mass., has an enrollment of twenty-one. The attendance at five sessions has been twenty six, twenty-three, thirteen, twenty-six, twenty. Plans are being laid for a stereopticon lecture on China to complete the series of lessons. This class has the use of a private library of over forty books on missions in China, as well as numerous maps and photographs.

An enthusiastic group of fifteen members is studying in the Christian Endeavor Society of the First Church of Christ, New Britain, Conn. In this class, as elsewhere, much outside reading is done in preparation for topics.

A unique and unusually successful class of young women has been organized in the church at Spencer, Mass., by the pastor's wife. The subject of the course is "Biographies of Missionaries: Men and Women." A question box feature after each life is introduced. Six questions are then catalogued for use at a Missionary Contest to be held at the end of the course, when by choosing sides the knowledge of the class members on the various lives will be tested.

New classes have been reported recently from the First Church, Bellows Falls, Vt.; Second Church, Berlin, Conn.; Fifth Division, Brooklyn, Christian Endeavor Union; First Church, Cornwall, Conn.; First Church, Danvers, Mass.; Second Church, Dorchester, Mass.; First Church, Gasport, N. Y.; Hatfield, Mass.; Centre Church, Haverhill, Mass.; East Avenue Church, Lockport, N. Y.; First Church, Ludlow Centre, Mass.; Central Church, Middleboro, Mass.; First Church, Natick, Mass.; Newington, Conn.; Bethany Church, N. Y.; Orwell, Vt.; Somerville, Conn.; First Church, Sutton, Neb.; Unionville, Conn.; Washington, Conn.; Watertown, S. D.; Wethersfield, Conn.; South Church, New Britain, Conn.

LETTERS FROM THE MISSIONS

North China Mission

KALGAN AND ITS NEIGHBORHOOD

MR. SPRAGUE writes from Kalgan, September 14: —

"Since the Boxer troubles, some of the native preachers have been much demoralized. Two have taken to using opium and have been excommunicated from the church. One other has resigned his position as preacher and has now become a mandarin of small rank. Another was tempted above that he was able to bear and has been suspended for a year. Two others are displeased at being censured for asking indemnity far above their losses, and have refused working with us for half a year. So we have had but three native preachers for some time. Mr. Roberts and I have had to do most of the preaching at Kalgan since January."

Mr. Sprague reports that a new native commissioner of education has been appointed by the mission, and that with this man and Dr. Sheffield they had made a tour through all their field, having been gone seventeen days: —

"We reached our first church at Ching Ka Ta in two days' travel. Here we found teacher Cho acting as pastor and the first church building to be erected in our outstations almost completed. We were entertained at the house of one of the deacons. We spent four days there, and held preaching services every morning and evening. In the evening we had service in the open air, the audience sitting on benches in the courtyard.

"The Sabbath meeting was larger, several coming from neighboring villages, eating dinner together in the new chapel, and attending service again in the afternoon. Though they are giving as much as they think they can afford toward the support of their preacher and the building of their chapel, yet they decided to give still more and open a school. While there I visited the Christians in three neighboring villages, and preached two days at a large fair.

"On Monday we went on fifteen miles to Swei Chuan, fording a river on the way. Here we were entertained by teacher Feng Ke, who is suspended, and so at home for the year. He has a large room in his house fitted up as a chapel, and has been holding Sabbath services there. We were pleased to find here several inquirers, who wanted to join the church. Most of the few families there, and some from other villages, attended our preaching services. They decided to open a church school if they could have Feng Ke as both preacher and school teacher. We agreed to this, as they will help pay his salary.

"Our next stopping place was Hsi He Ying, about fifteen miles from Swei Chuan. Here we were entertained by the two brothers, Kao Hsi (Shē) and Kao Yueh. These are the two preachers who were thought to be too avaricious. They now have a very good spirit and received us very cordially. We had several good meetings here, some being quite warm-hearted prayer meetings. A younger brother is a good deacon in the church. The three brothers live together, and their children make the nucleus of a school, which they are now starting there. The oldest brother, Kao Hsi, is to remain at home as both preacher and teacher. Kao Yueh is to come to Kalgan and bring his wife with him. She is our best educated woman, and we hope will be very useful in helping the ladies preach to the women and teach school girls. The Lord seems to have gone before us, in answer to many prayers, and prepared the hearts of

these his servants to enter again into definite relations to our mission work. We are very thankful.

"In Yu Cho city we were saddened by finding so little, apparently, remaining of the work of all these thirty years. Among the six Christian women killed here by the Boxers was the aged mother Tsai, white-haired and blind, a true saint, a dear mother in Israel, and also the Bible-woman, Mrs. Chao. These were great losses, as both were leaders of many women. Since then two have moved away; several, both church members and inquirers, have disappeared. Probably they are drawn away by their friends. Helper Tsai, who had said he could preach without longer drawing salary from the mission, has now received from the government an official button of the fifth rank, in exchange, doubtless, for a large contribution to the government. We fear this will prevent his preaching much. We had one meeting in his house, with his wife and daughter present. Here is where there is need for persevering prayer and patience and hope that God has many hidden ones.

"On our return journey we visited again all the places spoken of before, and we completed, so far as we could, the work we had begun. We rejoice in starting again three preachers in work with us, and are encouraged in the prospect of opening three schools. Rejoice and thank God with us, and pray for all this work."

Micronesian Mission

HOLDING ON AT RUK

It was expected that the Misses Baldwin would take their furlough, long overdue, at once, but the following letter, dated August 5, from Miss Jennie Baldwin shows why they have not done so: —

"We are, however, still at our post. Unless recruits arrive our departure means the closing of the girls' school, as Mrs. Stimson cannot live on the hill and keep the work running on Kinamue. Such a step would be disastrous to the work at this period. No amount of argument would lead the native to believe that it was due to ill health. Notwithstanding my sister's serious illness the first of the year, when I prepared to bring her home, the impression throughout the lagoon was that we were fleeing from the Germans. To close this school would simply mean to the native that the Germans had succeeded in driving us out and had destroyed our work.

"The imprisonment of our teachers has had a sad effect. Everyone wants to please the governor, and when it is reported that he favors the heathen dance the people indulge in this sinful sport, which results in the downfall of many. Our hearts are saddened to hear that the majority of the Mortlock Islands have thus lapsed into heathenism. An old teacher, who appeared so earnest and true, now attends the dance and then goes to his pulpit. Poor, ignorant people; they want to please God and man, and fail to appreciate that our God is a jealous God and that he requires whole-hearted service. Of course this state of affairs will not continue when Mr. Stimson has an opportunity to attend to the discipline. The dance has also been resumed at several places in this lagoon and inevitably leads to sin. When we behold this desolation how can we take any step that will give the devil advantage over these weak people in this their time of great temptation? In addition to this fact, but one or two men can protect their daughters, and to send these girls home would place many of them in the midst of temptations that they could not withstand.

"We therefore feel that this school

must not be closed, and that every effort should be put forth to keep up the work at this station. The people are quieting down now and we must strive to help them back to the ways of righteousness and peace. After yielding to the enemy and willfully returning to heathen customs, it will be uphill work, but we must remember Judson's words, 'The prospects are as bright as the promises of God,' and sow the seed in faith, leaving results with him who judgeth righteously.

"At present my sister is stronger than she has been for several months, and we rejoice in God's goodness to us. We hope that we will be able to remain on the field until other ladies arrive to take charge of the school, giving us the opportunity to take a furlough without injuring the work."

FROM KUSAIE

MISS OLIN sends an account of some work she had been doing among the Kusaians while Miss Hoppin, after her return from the tour of the Marshall Islands, had charge of the girls' school. Miss Olin writes: —

"To give me a change, if not a rest, my name was substituted for Miss Hoppin's in the plan for the Kusaians, and I have now been here since July 1. Rebecca Tulenkun, a native of Lelu, has been with me to teach the village school, and I have had one other girl here. We have lived in our house here on Pisin, and the Lelu people have been very kind to us. We had seventy scholars, their ages ranging from four to forty years or over, and nearly all of them attended school every day. Not being able to speak the Kusaian dialect, I could not do very much work in the school; still, I had five classes daily, two in English and three in German. Of course this necessitated some study of Kusaian on my part, so that I might know whether or not the scholars translated correctly. But I had very little time to give to it. Our term closed last Friday night, and I am now only awaiting the arrival of the steamer before returning to Mwot.

"My work for the Sunday school has been very interesting to me. The classes have been rearranged and a teachers' meeting organized. While I have been here they have met with me, and by using an interpreter I have been able to help them. The teachers for the infant classes have at the same time met with Rebecca to study their lesson. Every week from thirty to thirty-five persons would be present at these meetings. Their eagerness to learn and make the most of their opportunity is really pathetic. And the ignorance revealed by some of their questions no less so. They have so small a portion of the Bible in their own language that it is not to be wondered at, but it is too bad that it is so. Even of such portions of the Bible as they have, they do not have nearly enough copies. My chief object in teaching them English in the village school was that they might be able to read the Bible in English. They all knew some English before, and I only went beyond what they had already reached with their own teachers. The German I took up so as to do nothing contrary to the wishes of the German government. My doing so has already been reported to the governor at Ponape by an outsider, not by any of us missionaries; however, he was much pleased with the idea, I heard. When the people at Malem, a village three or four miles away, heard what was being done at Lelu, they came and asked if they also might come to the teachers' meeting. Of course we were glad to have them. They have also reorganized their Sunday school, electing a superintendent and secretary. I visited their school a couple of weeks ago, and to judge from the interest shown by the different classes and the readiness by which the superintendent's questions were answered, I should say they were doing good work."

Mexican Mission

MARKED PROGRESS

Rev. James D. Eaton, writing under date of October 14 from Chihuahua, speaks as follows regarding some phases of the work in Mexico: —

"Last month, taking advantage of the attractions offered in this city by reason of the celebration of Mexico's Independence Day, we held a state convention of Christian Endeavor Societies (and the Epworth Leagues in this city), September 17–20, which was a great success in point of numbers, enthusiasm, and Christian spirit. The most notable feature of our convention, perhaps, was the popular temperance meeting in our church, for which I began to prepare several months ago, securing the help of two Roman Catholics, Dr. Enríquez, who is a brother of the mayor, and Sr. Silvestre Terrázas, who is the editor and proprietor of our only daily paper. He used to publish *La Revista Católica*. Some persons were slow to believe me when I reported having gained the consent of Sr. Terrázas to write an address for us, as he is a very strict Catholic; and he took great pains at the beginning of his paper to state that 'an abyss' divided us in matters of religion. But he volunteered to print a pleasant local item regarding the meeting in our church, and later published his own article, two columns, with the statement that it was read by me at the meeting. The following morning the convention voted to send a courteous letter of appreciation to the new Gov. Luís Terrázas (Roman Catholic to a degree, seventy-three years of age, formerly governor for sixteen years, his last term just ending when I reached this city in 1882), on account of his recent order shutting up the gambling dens and closing the saloons at 10 P.M. week days and at 2 P.M. Sundays, all over the state. The answer came after the convention had ended, but is so excellent in every way that it is appearing in a number of our evangelical periodicals, and I will translate it for you: —

Chihuahua, Sept. 21, 1903.

Messrs. James D. Eaton and Julian Castro, President and Secretary of the Evangelical Convention of the State of Chihuahua.

My dear Sirs: — With great satisfaction have I received your much-to-be-appreciated letter of the 19th inst., in which you are pleased to congratulate me and give me a vote of confidence on account of the measures adopted by the government under my charge for repressing, in this city and throughout the state, the advances of alcoholism, which, as you well say, is a terrible enemy to the progress and well-being of humanity.

I do not consider myself worthy of the distinction with which you have had the goodness to honor me, because I have done no more than comply with an imperious obligation in promulgating the law regulating the sale of intoxicating drinks, which I hope, as do you, may produce the good results looked for in behalf of our people.

But in every way I am very grateful (*agradezco infinito*) both to you and to each member of your to-be-respected convention for your kind congratulations and gallant attentions. I improve this opportunity to put myself at your orders, as

Your most affectionate, attentive, and obedient servant,

Luis Terrázas.

"A few days before, on the 16th, I had received an invitation to join the governor's following for the celebration of independence, and sat with the public functionaries, army officers, and a few private gentlemen; first within the railing at the meeting of Congress, and afterwards on the stage at the *Teatro de los Héroes*, to listen to the speeches and music. The only other American in the procession was the United States consul. The governor gave me a cordial greeting, which was remarked upon by Mr. Sein, who had accompanied me. Thus we have recent proofs that Protestantism is attaining a position of respectability here, but recruits from the Roman Catholic ranks come very slowly, at least in this city.

"In the Parral field, at present, the condition in this latter respect is more cheering. For some time candidates there have been waiting to be received, and in that city, on the 4th inst., I had the privilege of solemnizing two marriages in church, baptizing eight adults on profession of faith (six of them being men), baptizing nine infants, and presenting to the congregation several candidates for the next communion.

"In Jiménez, on my return journey, I baptized one adult and two infants. The noteworthy feature was that thirteen prominent men of the city had accepted our preacher's invitation to come to my preaching that Tuesday night, ten of them having never before entered our chapel. They listened attentively all the way through, not only to the sermon, but also to the explanations of the sacraments. Yesterday the preacher wrote me that he had spoken since with four of them, that all of them were much pleased, and he hoped good results of this seed sowing might appear in time.

THE COLONY OF BOERS

"Have I written you about the Boer colony established in this state on a large, fertile tract of land, about ten miles east of Station Ortíz (which is only fifty miles south of this city)? Gen. W. D. Snyman is the leader; he seems to be acquainted with President Roosevelt and with other leading men in the United States. Only four families are on the land, but some fifty more, under charge of General Viljoen, are expected from Africa soon. The general has several times invited me to visit them and also to preach to them. Recently I offered to go to the *hacienda* when it might be convenient for them. I suggested that it might be pleasant for the families, soon after arrival, to receive a welcome from a minister. But then I ventured to ask whether they would not bring their pastor with them. Yesterday I received General Snyman's friendly reply. After inviting me to come at any time, only sending timely notice by wire, in order that I might be met at the station, he said: 'As you asked me if we had our minister, I am sorry to say no. But since our faith is practically the same, I see no reason why we should not belong to your congregation.' What a pity it would be not to follow this up. I ought to go there after the families arrive, at least once a month. If a new man comes here it would be easy to do so, and at the same time keep up English services in this city. The more I ponder the situation in this country, with Americans coming more and more to the front, in business and (very indirectly, of course) with relation to the government, it seems to me that it will be *a grievous mistake for our Board* to give no direct encouragement to work for English-speaking people. The Methodists, North and South, have for some time past, as you know, made express provision for such work in leading cities of this republic; and the Presbyterians, at least individuals among them, are coming to recognize the same imperative need. The Episcopalians work more for this class than for the Mexicans. To say nothing of the needs of the Americans themselves (whose moral and spiritual state comes soon to be deplorable where nothing is done for them), the salutary influence, both direct and indirect, of work done for them upon the missionary efforts in behalf of the Mexicans is indisputable. Here in this city our missionary enterprise has a far higher standing and wider influence for good among the Mexican people because of the little we have done for our own countrymen. Does not this Boer colony make an appeal to the Board?"

Western Turkey Mission

ANATOLIA COLLEGE

MR. WHITE wrote from Marsovan, October 16: —

"The college year has opened well, with an attendance of 220 students, eighty of whom are Greeks, a larger number than ever before. As I have increasing experience with the Industrial Department, I prize its results the more. Many of our students are poor, especially of the class most likely to furnish preachers and teachers. They cannot pay all their college bills; and if some one else pays for them, they are in danger of being pauperized in character. About one-third of the pupils ask for work by which they can pay part of their bills, and they take care of the college halls and recitation rooms, build the fires, clean and light the lamps, wait on the table, tend the garden, and do other similar jobs. But besides this kind of work we have a bookbindery, where several young men learn a trade as well as earn some money; and a carpenter shop with a good master workman and three assistants, where about twenty-five young men learn carpentry and pursue their studies together. Dr. Tracy, before leaving for the United States, had laid the foundations of a larger carpenter shop; but some complications with the officials led to the stopping of the work. Lately we have succeeded in getting leave to go on, and about the same time came a remittance of $700 from a generous friend, providing the necessary funds. So we are pushing the work rapidly on, and hope before winter sets in to vacate the old shop for the new, where more work can be done by more students bent upon self-help, and a larger output from the shop can more nearly meet the demand of a growing trade.

"The officials have shown themselves apparently desirous of cultivating friendly relations in this and other matters of late. Our region of the country is quiet, and we trust is to remain so."

Marathi Mission

A HARD PROBLEM

THE distress which prevails in many of our mission fields, owing to the severe retrenchment in appropriations, and which borders in some cases upon disaster, is set forth vividly in the following extract from a letter written by Dr. J. E. Abbott, secretary of the Marathi Mission, India. The letter is dated Bombay, September 11. We pass it on to the churches, where must rest the final responsibility: —

"As the year draws near its close, and I look into the probabilities of the next year, I confess to a sinking of heart, for I see no other way but the stopping of a great deal of valuable work. When reductions were forced upon us some years ago, the love of our work, or the realization of its importance, led us to bear the financial burden ourselves rather than see such work stopped. Years of reductions have followed one another. The burden has grown, and our power of sustaining it lessened every year. The question now comes, What does the Prudential Committee really wish us to do? I doubt whether they realize what the effect will be on the good name of the Board, to say nothing of the effect on the whole organization of our work, if, feeling our inability to bear the burden longer, we reduce our work to the limit of our present appropriations.

"What I have said above is, I believe, true of nearly every member of our mission. Perhaps I can best illustrate this by my own case, however. Take the *Dnyanodaya*. The deficit on it to the close of last year was $500. There

will be a further deficit of about $175 this year. Can the Prudential Committee expect me any longer to bear this burden? This deficit has not come from overrunning estimates, but from the fifty per cent reductions. I have borne these deficits year by year. I am not able to bear them longer. But think what it means to stop that paper, that for sixty years has been an important herald of the gospel. Once stopped, I cannot see how it could ever regain its position, if it should be started again. I cannot bear the burden of these deficits next year, and I should like to know what the Prudential Committee wish should be done. I would like to know as soon as possible. Yet I cannot but feel that to close the *Dnyanodaya* will be a great blow to our work.

"The *Dnyanodaya* is one item only, however. In the work under my control and for which I have to be responsible, especially at Roha, the same difficulty faces me. Must those schools be closed? Must the interesting work among the Katkaris cease? The burden of the famine children is overwhelming. And so it goes, and, notwithstanding all the help we can get together, the outlook for next year is very dark.

"And yet we are constantly learning the lesson of trust in God, whose work this is, and the future does not always seem dark."

THE ORPHANS

The care for the orphans in India has absorbed much of the time and no little strength of the missionaries in charge. Rev. William Hazen at Sholapur, in a recent letter, speaks of his orphan work as follows. —

"The year has not been without incident in this work, and not without its grave anxieties. It is a pleasure to record that at last the famine appears to have left India. Last year there was much distress, while the rains were delayed, but living is easy now in the villages. Consequently many of our boys have found relatives who are able to support them. It is with regret that we lose some of them, but if they can be supported by their own kinsfolk it is perhaps the best thing. Each year, also, during April and May, when school is closed, many boys go to their villages. Their going relieves us of their support for a few weeks, and it does the boys good in most cases. They come back in good health, and apparently with appreciation of the home they have here; some few thus sent out do not return.

"I have come to look upon the going out of these boys for vacation as a very good thing for the village people also. These boys must tell wherever they go what is being done for them here, and the benefits resulting from education, both physical and intellectual, must appear in all they say and do. All of them know some Bible truth, and many become missionaries for the time in their own villages. They will make mistakes, and many villagers will get distorted ideas of Christianity from them, but many will hear who never heard before, and these boys may be the means of great good. Some have trials to endure; some are sorely tempted, no doubt, when placed where so many influences work against the higher life, but most of them appear to stand bravely and to come back stronger for the trial.

"The year has been one of growth in many directions. While I have now fewer boys under my charge than a year ago, it is a pleasure to feel that those who remain are the best, and are making progress slowly but surely. A year in school brings about great changes in many boys. When once their minds are awakened, they begin to be interesting and interested. There are changes in the constitution of the school in a year. The upper classes are much larger, and the beginners' class has dwindled. At the annual examination of the school by the government in-

spector, on the results of which the grant-in-aid was apportioned, the grant was increased more than one hundred per cent.

"Industrial education also progresses. With small beginnings in 1900 and 1901, it is possible to speak of more results in 1902, and we hope for a more permanent establishment of this part of the work. Government has consented to give a grant; aside from that, our only means of sustaining an expensive industrial school are the gifts of friends for the support and training of the homeless boys, but we hope to receive gifts for the permanent establishment of this most needful branch of work.

"It is a pleasure to note that the boys are becoming accustomed to regular work and try to do well. To encourage them, I some time ago began a system of small payments of money. The giving of even a small amount, say five cents or less, to more than a hundred boys means quite a sum in the aggregate, but the effect is very good. Along with this, I have a savings bank, that I hope may be for some boys the foundation of the saving habit, so needful in this country.

"Work in the various departments goes on, even when school is closed. I hope that in future most of the buildings we need may be erected by our own carpenters and masons. We now weave a large part of the cloth needed for their clothes, and the boys do much of the sewing, and mending, too. Our vegetable garden would be more profitable if we had a first-class well. The rug shop is beginning to turn out some fair rugs, but I hope for better. We hope to give every boy the best opportunity he is capable of improving. Not many, probably, will be preachers or teachers professionally, but we shall try to make true missionaries of them all of the kind that India most needs, that is, men who know how to do something, and are willing to work hard to do it well!"

ITEMS FROM THE MISSIONS

China

Changes at Tung-cho. Miss Luella Miner on her return to China reached Peking September 2, and after going to Tung-cho she wrote: "It was the first time I had been on the college place since we fled to Peking over three years ago. The changes are so great that I hardly realized that I was in the old place. I did not have time even to go to the new college building, so I am not prepared to write much about the place. But as far as externals are concerned, it will certainly be the pleasantest of our mission stations. I will write my impressions of the Peking work as soon as I have had an opportunity to really look about me. The first impression is that there are limitless opportunities and painfully few workers."

Miss Porter, of Peking, writes of her joy over the coming of new missionaries and adds: "While clouds and darkness envelop the political situation, the missionary outlook was never so promising. Pupils are flocking to our schools, the chapels are filled with interested listeners, and there are many signs of awakening life. We need faith, courage, and wisdom as never before, that we may not fail to seize the opportunities and that we may direct the currents of kindling intellectual activity toward that which shall be of abiding value. I personally am grateful and glad beyond any telling for the prospects of the school, and want to be all that I may to both pupils and teachers in the little time that remains, that we may not miss any good which should come to us from such noble accessions to our force."

NOTES FOR THE MONTH

SPECIAL TOPICS FOR PRAYER.

For a blessing to attend the new missionaries who have embarked for their several fields of labor. (See pages 545–547.)

For special guidance to be granted the Prudential Committee as it makes the appropriations for the several missions the coming year. (See page 543.)

For the blessing of God to attend the reconstructed work in Northern China. (See page 557.)

ARRIVALS ABROAD.

September 2. At Bardezag, Rev. and Mrs. Herbert M. Allen.

September 2. At Peking, Miss Luella Miner.

September 22. At Benguella, Rev. Merlin Ennis.

September 28. At Aintab, Rev. Americus Fuller, D.D.

ARRIVALS IN THIS COUNTRY.

October 18. At Montreal, Rev. and Mrs. Robert Chambers, of the Western Turkey Mission.

October 28. At New York, Rev. Dr. and Mrs. W. A. Farnsworth, of Western Turkey Mission; also Rev. and Mrs. J. K. Browne and Miss Caroline E. Bush, of the Eastern Turkey Mission.

DEPARTURES.

October 22. From Boston, Rev. and Mrs. John X. Miller, to join the Madura Mission. (See page 546.)

October 23. From San Francisco, Miss Gertrude Granger, to join the Philippine Islands' mission at Davao.

October 27. From New York, Rev. and Mrs. Willis P. Elwood, returning to the Madura Mission.

October 29. From New York, Rev. James L. Fowle, returning to the Western Turkey Mission.

October 31. From San Francisco, Dr. and Mrs. Willoughby A. Hemingway, to join the Shansi Mission. (See page 547.)

November 14. From New York, Rev. and Mrs. Theodore Storrs Lee, Ruth Hume, M.D., to join the Marathi Mission, and Miss Emily R. Bissell, returning to the same mission. (See page 545.)

November 18. From San Francisco, Rev. John H. De Forest, D.D., returning to the Japan Mission, accompanied by his daughter, Miss Charlotte B. De Forest, to join the same mission. (See page 546.)

DONATIONS RECEIVED IN OCTOBER

MAINE

Belfast, A friend of missions,	8 00	
Blue Hill, Mr. F. A. and Miss M. A. Fisher,	5 00	
Brewer, 1st Cong. ch.	9 14	
Brownfield, Miss Jane Staples, in memory of her mother, Mrs. Devette Staples,	6 00	
Gardiner, Cong. ch.	15 58	
Isle au Haut, Cong ch.	2 00	
Kennebunk, Union Cong. ch.	88 00	
Machias, Centre-st Cong. ch.	8 63	
Presque Isle, Cong. ch.	4 60	
South West Harbor, Cong. ch.	1 00	
Waterford, 1st Cong. ch.	27 00	
		174 95

NEW HAMPSHIRE

Bennington, Cong. ch.	3 30
Dover, Cong. ch. and Sab. sch.	77 23
Henniker, Cong. ch., 45; Friend, 20,	65 00
Hillsboro Bridge, Cong. ch.	46 10
Holyoke, 2d Cong. ch.	65 31
Hooksett, Cong. Sab. sch., for theol. student, Turkey,	4 00
Manchester, Franklin-st, add'l, toward salary Rev. Sidney Gulick,	69 95
Nashua, Pilgrim Cong. ch.	33 80
Plymouth, Cong. ch., add'l,	2 00
Raymond, Cong. ch.	15 60
Somersworth, Cong. ch.	6 00
West Concord, Cong. ch.	12 80

West Lebanon, Cong. ch. 11 78
Wilmot, Cong. ch. 1 00
Wilton, 2d Cong. ch., 42.30; Mrs. A. E. Tracy, 5, 47 30——461 17
Legacies.— Boscawen, Samuel B. Corser, by Charles G. Pillsbury, Ex'r, 105 00
Exeter, Cora K. Bell, by George E. Kent, Ex'r, 3,000 00
Rindge, Otis Hubbard, by Herbert E. Wetherbee, Ex'r, add'l, 120 17—3,225 17
3,686 34

VERMONT

Bennington, 2d Cong. ch. 23 45
Brattleboro, Centre Cong. ch. 81 79
Burlington, A. G. Thompson, 5 00
Ludlow, Union Conference of Cong. chs. 7 00
St. Johnsbury, North Cong. ch. 345 12
Stockbridge, Rev. T. S. Hubbard, 5 00
Waitsfield, Cong. ch. 50 50
Warren, Y. P. S. C. E., toward support Rev. John X. Miller, 3 00
West Brattleboro, Cong. ch. 21 66——542 52

MASSACHUSETTS

Abington, 1st Cong. ch. 8 75
Amherst, 2d Cong. ch. 6 75
Auburndale, Cong. ch. 559 55
Ayer, William McLean, 10 00
Billerica, Cong. ch. 21 32
Boston, Winthrop ch. (Charlestown), 33.55; 2d ch. (Dorchester), 79.13; Trinity ch. (Neponset), 18.15; Eliot Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 54, 184 83
Braintree, 1st Cong. ch. 12 38
Brockton, Lover of missions, 2 00
Brookline, Harvard ch., 909.08; Miss A. T. Belcher, 25, 934 08
Cambridge, Pilgrim Cong. ch. 31 91
Charlemont, Cong. ch. 21 58
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 4 98
Chicopee, Cong. ch. 9 00
Chicopee Falls, 2d Cong. ch. 28 67
Clinton, Y. P. S. C. E., toward support Rev. C. S. Sanders, 25 00
Concord, Trinitarian Cong. ch. 33 84
Dalton Friend, 3 65
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark, 318 32
East Cambridge, An anarchist, 5 00
Edgartown, Cong. ch. 6 00
Essex, Cong. ch. 28 22
Fall River, King's Daughters, 1; Friend, 1, 2 00
Fitchburg, Rollstone Cong. ch. 37 84
Hanson, 1st Cong. ch. 4 00
Hatfield, Cong. ch. 41 92
Haverhill, West Cong. ch., 12.15; Friend, 10, 22 15
Hopkinton, Cong. ch. 28 00
Lincoln, A lady, for Forward Movement, 3 00
Littleton, Orthodox Cong. ch. 12 00
Lowell, 1st Trinitarian Cong. ch. 73 75
Lynnfield Center, Friend, thank-offering, 2 50
Mansfield, Cong. ch., toward salary Rev. William H. Sanders, 29; Cong. Sab. sch., do., 5.34, 34 34
Melrose, Orthodox Cong. ch. 100 00
Merrimac, 1st Cong. ch. 13 45
Montvale, Cong ch. 11 28
Newburyport, North Cong. ch. 16 02
Newton, Eliot Cong. ch. 3,832 65
Newton Center, 1st Cong. ch. 84 07
Newtonville, A. E. Wyman, 25 00
Northampton, A. 300 00
Northboro, Cong. ch. 41 00
North Leominster, Cong. ch. and Sab. sch., 15.04, Y. P. S. C. E., 24.96, all for catechist, Madura, 40; Y. P. S. C. E., toward salary Rev. E. F. Bell, 7.55, 47 55
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 497 76
Randolph, Cong. ch. 56 10
Reading, Cong. ch. 20 00
Rockport, 1st Cong. Sab. sch. 6 72
Shelburne Falls, Cong. ch. 55 00
Sherborn, Pilgrim Cong ch. 15 00
Springfield, Hope Cong. ch., of which 43.24 toward support Dr. W. O. Ballantine, 64.78; Park Cong. ch., 26; Olivet Cong. ch., 12.85, 103 63
Somerville, Prospect Hill Cong. ch. 27 76
South Framingham, Grace Cong. ch. 76 92
South Grafton, Union Cong. ch., toward support Rev. E. C. Partridge, 15 00
South Hadley, Cong. ch., toward support Rev. J. E. Abbott, 80 00
South Walpole, Phenix, 3; Hope, 1, 4 00
Sturbridge, Cong. ch. 6 10
Taunton, West Cong. ch. 4 28
Upton, 1st Cong. ch. 4 29
Wakefield, Cong. ch. 38 34
West Hawley, Cong. ch. 12 08
West Newbury, 1st Cong. ch. 7 50
West Springfield, 1st Cong. ch. 3 00
Weymouth and Braintree, Union Cong. ch. 40 00
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 100 00
Worcester, 1st (Old South) Cong. ch., toward support Rev. C. B. Olds, 575; Pilgrim Cong. ch., 129.59; Union Cong. ch., 65.50; Park Cong. ch., 21.65; Adams-sq. Cong. ch., 12.73, 804 47
Worcester Co., Friend, 5 00
——— C. B. A. 12 00—8,983 30
Legacies.— Hubbardston, Isaac S. Russell and Olive G. Russell, by Charles E. Pollard, Ex'r, 2,400 00
Lawrence, Mrs. Maria T. Benson, by Mrs. Ada T. Brewster, Trustee, add'l, 20 00
Lowell, Miss Lucinda R. Parker, add'l, 154 25—2,574 25
11,557 55

RHODE ISLAND

Providence, Beneficent Cong. ch., 100.54; Plymouth Cong. ch., 22.50, 123 04
Legacies.— Pawtucket, Hugh McCrum, add'l, 465 75
588 79

CONNECTICUT

Bridgeport, 1st Cong. ch., 148.23; Black Rock Cong. ch., 64.10; Olivet Cong. ch., 9, 221 33
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 25; Swedish Cong. ch., 2.14, 27 14
East Haddam, 1st ch. of Christ, 12 79
East Haven, Cong. ch., for Boys' School, Mt. Silinda, 30 00
Essex, 1st Cong. ch. 34 05
Fairfield, Cong. ch., to const. Mrs. Francis H. Brewer and J. Elting Deyo, H. M. 354 00
Granby, South Cong. ch. 18 30
Hartford, Farmington-av. Cong. ch., to const., with other dona., Lilla M. Burt, John G. Root, Annie W. Richards, H. M. 227 14
Madison, 1st Cong. ch. 4 53
Meriden, 1st Cong. ch., N. F. 5 00
Middletown, 1st Cong. ch. 44 32
Milford, 1st Cong. ch. 2 45
New Fairfield, Cong. ch. and Sab. sch. 6 32
New Haven, United Cong. ch., for theol. school, care Rev. R. A. Hume, 545; Dwight-pl. Cong. ch., toward support Rev. W. S. Ament, 200, 745 00
New London, 1st ch. of Christ, 98.58; Primary Sab. sch., do., toward support Rev. C. N. Ransom, 5; Y. P. S. C. E., do., for do., 2.63, 106 21

New Preston Hill, Cong. ch. 10 00
Newtown, Cong. ch. 7 51
New Canaan, Cong. ch. 33 60
Norwich, 1st Cong. ch., toward support Mrs. Edward H. Smith, 100 00
Old Saybrook, Cong. ch. 7 70
Portland 1st Cong. ch. 29 25
Putnam, 2d Cong. ch., toward support Mrs. W. L. Beard, 123 45
Scotland, Cong. ch. 2 00
Southbury 1st Cong. ch. 2 50
South Glastonbury, Cong. ch. 40 00
Stafford Springs, Cong. Sab. sch. 26 60
Stony Creek, ch. of Christ, 16 00
Taftville, Cong. ch. 13 15
Terryville, Cong. ch. 133 87
Thomaston, 1st Cong. ch. 11 80
Waterbury, 1st Cong. ch. 116 98
Westchester, Cong. ch. 5 77
Woodstock, 1st Cong. ch. 17 00—2,535 76

NEW YORK

Briarcliff Manor, Cong. ch. 54 32
Brooklyn, South Cong. ch. 16 22
Deer River, Cong. ch. 4 50
Douglaston, Miss A. L. Jagnow, 50
Elizabethtown, 1st Cong. ch. 20 00
Elmira, Mrs. S. D. J. 20 00
Massena, Cong. ch. 15 25
Munnsville, 1st Cong. ch. 3 00
New York, Armenian Evan. ch. 15 68
Norwich, Cong. ch. 33 25
Richville, English and Welsh chs. 4 00
Saugerties, Cong. ch. 17 26
Volney, Cong. ch. 10 42
——, Friend, 100 00—314 40

NEW JERSEY

Closter, Cong. ch. 6 00
Verona, Cong. ch. 3 61——9 61

PENNSYLVANIA

Pottstown, Ernest Clapp Noyes, 10 00
Scranton, Plymouth Cong. ch. 25 00
Wilkesbarre, Mrs. S. C. Whittemore, for schools in India, 10 00——45 00

DISTRICT OF COLUMBIA

Washington, Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard, 5 00

NORTH CAROLINA

Charlotte, Woman's Mis. Soc. 1 00
Haywood, Woman's Mis. Soc. 50
Oakes, Woman's Mis. Soc. 75
——, Woman's Mis. Union of No. Carolina, 3 69——5 94

GEORGIA

Hartwell, Liberty Cong. ch. 1 20
Rockford, New Hope Cong. ch. 1 25——2 45

ALABAMA

Talladega, Cong. ch. 43 83

TENNESSEE

Pleasant Hill, Cong. Sab. sch. 5 00

MISSOURI

Cameron, 1st Cong. ch. 14 00
Hannibal, Cong. ch. 1 35
Iberia, Cong. ch. 6 28
Kansas City, Southwest Tabernacle Cong. ch. 81 00
St. Joseph, In memory of Rev. W. Walters, 25 00
St. Louis, Pilgrim ch. 140 15
Webster Groves, 1st Cong. ch. 15 76——283 54

OHIO

Brownhelm, Cong. ch. 5 00
Cleveland, Plymouth Cong. ch., 200; Euclid-av. Cong. ch., 163.95; Union Cong. ch., 12, 375 95
Columbus, Washington-av. Cong. ch., 10; Plymouth ch., Marcus Whitman Soc., 5, 15 00
Hudson, Cong. ch. 32 59
Jefferson, Cong. ch. 25 00
Kent, 1st Cong. ch. 5 00
Mansfield, Mayflower ch. and Sab. sch. 10 00
North Amherst, Cong. ch. 13 00
Oberlin, 2d Cong. ch., 64.80; Mrs. L. G. B. Hills, 10; Rev. H. B. Hall, 25, 99 80
Oxford, Lucy E. Keith, 10 00
Rockport, Cong. ch. 10 00
Tallmadge, Cong. Sab. sch., for native preacher, India, 30 83
Thompson, Cong. ch. 7 50——639 67

Legacies.—Elyria, Mrs. Permelia Parmely, by Dr. O. F. Maynard, Adm. 30 00
Painesville, Mary M. Stone, by Irwin S. Childs, Ex'r, 103 10——133 10

772 77

ILLINOIS

Atkinson, Cong. ch. 3 61
Bowen, Cong. ch. 27 50
Chicago, 1st Cong. ch., 22.52; Leavitt-st. Cong. ch., 11.07; Bethlehem Cong. ch., add'l, 6.50; Ernest Richter, .25, 40 34
Delavan, R. Hoghton, of which 25 toward support Rev. W. P. Sprague, and 25 for use Rev. W. W. Wallace, 50 00
Earlville, J. A. D. 25 00
Fall Creek, Ger. Cong. ch. 65 00
Glencoe, Cong. ch. 28 75
Hinsdale, Cong. ch. 41 25
Kirkland, Cong. ch. 6 25
Loda, Cong. ch. 3 50
Lockport, 1st Cong. ch. 2 64
Lyonsville, Cong. ch. 11 22
Marseilles, Dr. R. S. Baughman, 38 25
Oak Park, 1st Cong. ch., toward support W. A. Hemingway, M.D., 130; 2d, toward support Rev. C. A. Nelson, 60.45, 190 45
Pittsfield, Cong. ch. 7 50
Port Byron, Cong. ch. 10 00
Rantoul, 1st Cong. ch. 5 55
Rogers Park, Cong. ch., add'l, 25
Roseville, Cong. ch. 16 92
Roscoe, M. R. A. 5 00
Sherrard, Cong. ch. 1 25
Waukegan, Ger. Cong. ch. 5 00
Wyoming, Cong. ch. 24 56——609 79

Legacies.—Chicago, Mrs. Lucy E. Clark, by Mrs. Elizabeth R. Gardiner, Ex'r, 63 75

673 54

MICHIGAN

Clinton, Cong. ch. 20 00
Detroit, 1st Cong. ch., of which 250 toward salary Rev. J. H. Dickson, 380; Plymouth Cong. ch., 5.75, 385 75
Hilliards, Cong. ch. 4 00
Grand Rapids, Plymouth Cong. ch. 4 42
Jackson, Plymouth Cong. ch. 2 00
Lake Ann, Cong. ch. for European Turkey, 3 37
Litchfield, Cong. ch. 30 80
Moline, 1st Cong. ch. 5 45
Perry, Cong. ch. 3 00
Wacousta, Cong. ch. 8 00
Watervliet, Plymouth Cong. ch., 23.01; George Parsons, 25, 48 01
West Adrian, Cong. ch., of which 5 from Mrs. A. J. Hood, 12 00——526 80

WISCONSIN

Endeavor, Cong. ch.	2 26	
Kinnickinnic, Cong. ch.	10 85	
Pittsville, Cong. ch.	7 75	
Poy Sippe, Cong. ch.	1 00	
Red Granite, Cong. ch.	3 66	
Rhinelander, Cong. ch.	10 00	
Roberts, Cong. ch.	27 00	62 52

IOWA

Aplington, Henry Brinkman,	3 00	
Avoca, Ger. Cong. ch.	10 00	
Belmont, 1st Cong. ch.	7 35	
Castleville, Cong. ch., for native preacher, No. China,	8 00	
Clay, Cong. ch.	11 00	
Farragut, Cong. ch.	14 50	
Fredericksburg, Friend,	2 00	
Glenwood, Cong. ch.	15 11	
Kingsley, 1st Cong. ch.	20 75	
Mt. Pleasant, Cong. ch.	10 35	
Muscatine, W. F. Johnson,	5 00	
Nashua, Cong. ch., add'l,	4 20	
New Hampton, Ger. Cong. ch.	9 00	
Nora Springs, Cong. ch.	6 23	
Red Oak, Cong. ch.	55 55	
Sheldon, Cong. ch., Ladies' Mis. Soc.	50 00	
Sioux City, 1st Cong. ch., toward support Rev. and Mrs. H. M. Irwin,	50 00	
Winthrop, Cong. ch., for native preacher, No. China.	28 00	
——, Friend of the cause,	20 00	330 04

MINNESOTA

Excelsior, Cong. ch.	13 50	
Lake City, 1st Cong. ch.	17 36	
Minneapolis, Plymouth Cong. ch., 122.50; Como-av. Cong. ch., 100; Union meeting of Cong. chs., 43.38; Dr. E. J. Brown, 25,	290 88	
Montevideo, 1st Cong. ch.	9 76	
St. Paul, Olivet Cong. ch. (Merriam Park), for Hulakegh Mission,	25 00	356 50

KANSAS

Kinsley, 1st Cong. ch.	6 00	
Lyons, Rev. B. D. Conkling,	5 50	11 50

NEBRASKA

Cambridge, E. R. Chandler,	2 00	
Cleman, Cong. ch.	9 00	
Culbertson, Walter N. Giles,	25 00	
Franklin, Cong. ch.	3 33	
Friend, Ger. Cong. ch.	5 00	
Germantown, Ger. Cong. ch.	2 25	
Hay Springs, Cong. ch., 9.75; A Home Missionary wife, 2,	11 75	
Holdrege, Cong. ch.	9 00	
Loomis, Cong. ch.	5 16	
Princeton, Ger. Cong. ch.	5 00	
Rokeby, Cong. ch.	5 50	
Stockville, 1st Cong. ch.	7 76	
Sutton, Ger. Cong. ch.	5 00	
Turkey Creek, Ger. Cong. ch.	10 00	105 75
Legacies.— Weeping Water, Eugene I. Day, add'l,		328 63
		434 38

CALIFORNIA

Berkeley, Park Cong. ch., 26.75; 1st Cong. ch., 10,	36 75	
Black Diamond, Cong. ch.	5 50	
East Auburn, Cong. ch.	10 00	
Niles, Cong. ch.	3 00	
Oakland, Pilgrim Cong. ch., add'l, 2; do., Rev. W. W. Madge, for native preacher, India, 50; Plymouth-av. Cong. ch., 26; 1st Cong. ch., W. L. Culver, 20,	98 00	
Palermo, Cong. ch.	3 60	
Pasadena, Lake-av. Cong. ch.	14 98	
Picard, Cong. ch.	1 40	
Porterville, Cong. ch.	20 00	
San Francisco, 1st Cong. ch., toward support H. H. Atkinson, M.D., 195.50; Plymouth Cong. ch., 3.25,	198 75	
Sebastopol, Cong. ch.	10 00	
Soquel, Cong. ch.	5 00	406 98

OREGON

Forest Grove, Cong. ch.	7 15	
Portland, Ger. Ebenezer Cong. ch.	20 00	27 15

COLORADO

Colorado Springs, Philo C. Hildreth,		10 00

WASHINGTON

Natchez, Cong. ch. and Sab. sch.	4 85	
Ritzville, 1st Ger. Cong. ch.	60 00	
Seattle, Plymouth Cong. ch.	40 00	104 85

NORTH DAKOTA

Anamoose, Cong. ch.	5 45	
Drake, Cong. ch.	1 00	
Fargo, Plymouth Cong. ch.	9 00	15 45

SOUTH DAKOTA

Canova, Cong. ch.	6 00	
Parkston, Salem Cong. ch.	25 00	
Rosehud, Cong. ch., Miniskuga B't.	1 25	
Templeton, Cong. ch.	1 92	
Webster, Cong. ch	10 50	44 67

MONTANA

Red Lodge, Cong. ch., toward support Rev. and Mrs. C. C. Fuller.		8 00

IDAHO

Boise, Woman's Mis. Union,	16 00	
Weiser, Woman's Mis. Union,	5 00	21 00

WYOMING

Cheyenne, South Cong. ch. and Sab. sch.		4 20

NEW MEXICO

Albuquerque, 1st Cong. ch.		11 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

Rev. Wm. T. Gunn, Embro, Ontario, Canada, *Treasurer* 12 00

FOREIGN LANDS AND MISSIONARY STATIONS

Bulgaria, Philippopolis, Cong. ch.	13 64	
France, Cannes, Miss Drummond,	20 00	
Germany, Berlin, a C. E. Soc. for Japan,	2 00	
Hawaii, Honolulu, Friend, thank-offering,	100 00	135 64

From the AMERICAN MISSIONARY ASSOCIATION

H. W. Hubbard, New York City, *Treasurer*

Income Avery Fund, for missionary work in Africa,		1,883 36

MISSION WORK FOR WOMEN

From Woman's Board of Missions

Miss Sarah Louise Day, Boston, *Treasurer*

Toward support Rev. M. D. Dunning (Brookline), 200 00
For repairs on property occupied by American College for Girls, Constantinople, for 1902, 192 00
Toward refit Miss M. M. Root, 49 50——441 50

From Woman's Board of Missions of the Interior

Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer* 31,484 38

From Woman's Board of Missions for the Pacific

Mrs. S. M. Dodge, Oakland, California, *Treasurer* 100 00

MISSION SCHOOL ENTERPRISE

Maine.—Bangor, Central Sab. sch., 15.43; Blue Hill Cong. Sab. sch., 3; Freeport, 1st Cong. Sab. sch., 5.70; Hampden, Cong. Sab. sch., 10; Litchfield, Cong. Sab. sch., 2.30; Portland, West Cong. Sab. sch., 5; do., Second Mission Sab. sch., 1; Sherman Mills, Washburn Mem. Sab. sch., 9.27; Union Cong. Sab. sch., 2.60, 54 30

New Hampshire.—Alstead Center, Cong. Sab. sch., 3; Bennington, do., 2.50; Conway, Y. P. S. C. E. of 2d Cong. ch., 1.08; Derry, Central Cong. Sab. sch., 5; Goffstown, Cong. Sab. sch., 7; Lisbon, do., 4.53; Littleton, Y. P. S. C. E., 25; Newington, Cong. Sab. sch., 4.42; Piermont, do., 5; Surrey, do., 2; Warner, do., 5.90, 65 43

Vermont.—Essex Junction, Cong. Sab. sch., 4.37; St. Johnsbury Center, do., 1; Vershire, do., 3; Westminster, do., 8.62, 16 99

Massachusetts.—Billerica, Center Cong. Sab. sch., .50; Boston (Allston), Y. P. S. C. E., 10; (Dorchester) 2d Cong. Sab. sch., 12; do., Village ch. Sab. sch., 5; Cambridgeport, Prospect-st. Cong. Sab. sch., 14.03; Dighton, 1st Cong. Sab. sch., 4.56; East Bridgewater, Y. P. S. C. E. of Union ch., 7; Fall River, 1st Cong. Sab. sch., 15.31; do., Broadway Cong. Sab. sch., 3; Fitchburg, Finnish Cong. Sab. sch., 2.65; Great Barrington, Y. P. S. C. E., 3.46; Harvard, Cong. Sab. sch., 1.30; Ipswich, 1st Parish Cong. Sab. sch., 10; Ludlow, 1st Cong. Sab. sch., 5; Moore's Corner, Cong. Sab. sch., 5; Newburyport, Prospect-st. Cong. Sab. sch., 10; do., North Cong. Sab. sch., 2.13; Newton, North Cong. Sab. sch., 7.25; No. Brookfield, 1st Cong. Sab. sch., 3.35; Norwood, Prim. Dept. 1st Cong. Sab. sch., 5; Palmer, 2d Cong. Sab. sch., 9.29; Pittsfield, South Cong. Sab. sch., 12; Royalston, Cong. Sab. sch., 3.91; Shelburne, do., 4.76; Shelburne Falls, Cong. Sab. sch., 6.68; Somerset, Cong. Sab. sch., 3.36; Wendell, do., 1.83; Westhampton, do., 8; West Hawley, do., 1.25, 177 62

Rhode Island.—Little Compton, Cong. Sab. sch. 5 00

Connecticut.—Abington, Cong. Sab. sch., 4.09; Ansonia, do., 12.70; Brookfield Center, Cong. Sab. sch., 5.66; Dayville, Y. P. S. C. E., 5; do, Cong. Sab. sch., 2.72; Forestville, Cong. Sab. sch., 2.23; Greenfield Hills, do., 6.71; Greenwich, Mianus Cong. Sab. sch., 9; Haddam, Cong. Sab. sch., 6; Higganum, do., 5.13; Jewett City, Cong. Sab. sch., 2.09; Killingsworth, do., 2.50; Middletown, 1st Cong. Sab. sch., Home Dept. for Erzroom high sch., 12.16; New London, 1st Cong. Sab. sch., 9.12; Newtown, Cong. Sab. sch., 7.64; No. Guilford, do., 4.56; No. Haven, do., 25.47; Norwich, Broadway Cong. Sab. sch., 14.27; Preston City, Cong. Sab. sch., 3.83; Salisbury, do., 9.66; Somerville, Cong. Sab. sch., 5.84; Tolland, do., 4.56; Waterbury, 2d Cong. Sab. sch., 15; West Haven, 1st Cong. Sab. sch., 25; West Woodstock, Cong. Sab. sch., 1.35; Windsor Locks, do., 15, 217 29

New York.—Clayton, 1st Cong. Sab. sch., 3; Lake View, Y. P. S. C. E. and Home Dept. Sab. sch., 1.25; Riga, Cong. ch. and Sab. sch., 20; Saugerties, 1st Cong. Sab. sch., 3; Wilmington, Cong. Sab. sch., 1.50, 28 75

Pennsylvania.—Coaldale, Cong. Sab. sch., 5; Mt. Carmel, 1st Cong. Sab. sch., 5.95; Slatington, Welsh Cong. Sab. sch., 1.58, 12 53

Maryland.—Frostburg, Cong. Sab. sch. 5 00

District of Columbia.—Washington, 1st Y. P. S. C. E. 25 00

Florida.—Interlachen, 1st Sab. sch., 5; Lake Helen, do., 5, 10 00

Alabama.—East Tallassa, Liberty Cong. Sab. sch., 1.80; Fruithurst, Union Cong. Sab. sch., 1; Phenix City, Bethany Cong. Sab. sch., 3.43, 6 23

Louisiana.—Abbeville, St. Mary Cong. Sab. sch. 4 00

Tennessee.—Memphis, 2d Sab. sch. 2 00

Texas.—Dallas, 1st Sab. sch., 9.44; Port Arthur, Cong. Sab. sch., 2.50, 11 94

Indiana.—Fairmount, Cong. Sab. sch., 3.67; Kokomo, Y. P. S. C. E., 1st Cong. ch., 5; Michigan City, Sanborn Mem. Sab. sch., 2.75, 11 42

Missouri.—Amity, Cong. Sab. sch., 5.92; Meadville, do., 3.68; St. Louis, Fountain Park Cong. Sab. sch., 16.44, 26 04

Ohio.—Columbus, Plymouth Cong. Sab. sch., 12.28; Nelson, Cong. Sab. sch., 1.88; Newton Falls, do., 17.17; Rochester, Cong. Sab. sch., 4.30; Steubenville, 1st Cong. Sab. sch., 7.10; West Andover, Cong. Sab. sch., 7, 49 73

Illinois.—Algonquin, Cong. Sab. sch., 3; Canton, do., 4.13; Chicago, Y. P. S. C. E. of Union Park Cong. ch., toward support Rev. F. E. Jeffrey, 30; do., Summerdale Cong. Sab. sch., 8.66; Dundee, Cong. Sab. sch., 15; Griggsville, Y. P. S. C. E., 12.50; Highland, Cong. Sab. sch., 3; Hinsdale, do., 20; Pittsfield, do., 13; Shabbona, do., 4.14; Sherrard, do., 1.59; do., Senior Y. P. S. C. E., 1.16; Junior Y. P. S. C. E., 1; Roscoe, Cong. Sab. sch., 1.40, 118 58

Michigan.—Alba, Cong. Sab. sch., 3.35; Athens, do., 8.48; Carmel, do., 1.28; Corinth, do., 2; Crystal, do., 1.25; Eaton Rapids, 1st Cong. Sab. sch., 1.63; Grand Rapids, Barker Mem. Cong. Sab. sch., 6.25; Laingsburg, Cong. Sab. sch., 2; Leroy, do., 5; Middleville, do., 1.64; Moline, 1st Cong. Sab. sch., 4.05; Ryno, Cong. Sab. sch., 6; Vernon, 1st Cong. Sab. sch., 5.27; Whitehall, Cong. Sab. sch., 4.08, 52 28

Wisconsin.—Barneveld, Cong. Sab. sch., 3.50; Dodgeville, Pleasant Valley, Cong. Sab. sch., 1; Milwaukee, Pilgrim Cong. Sab. sch., 10; Poy Sippi, Cong. Sab. sch., 1; Shopiere, do., 6.07, 21 57

Iowa.—Des Moines, Plymouth Cong. Sab. sch., 9.03; Dinsdale, Cong. Sab. sch., 2; Doon, do., 2; Garner, do., 3.41; Hampton, do., 3.25; Hiteman, do., 7; Iowa City, Welsh Cong. Sab. sch., 2.50; Lincoln, Cong. Sab. sch., 5.61; Mason City, 1st Cong. Sab. sch., 12.50; McIntyre, Cong. Sab. sch., 2.16; Milford, Cong. Sab. sch., 6.05; Otho, do., 3.10; Postville, do., 7.50; Sioux City, Riverside Cong. Sab. sch., 2.30; Waterloo, Cong. Sab. sch., 8.83, 77 24

Minnesota.—Audubon, Cong. Sab. sch., 1; Canaan Falls, Swedish Cong. Sab. sch., 2.20; Minneapolis, Fifth-av. Cong. Sab. sch., 10; do., Oak Park Cong. Sab. sch., 3.70; Nassau, Cong. Sab. sch., 1.82;

So. St. Paul, So. Park Cong. Sab. sch., 8.10; Waterville, Cong. Sab. sch., 3.50; West Duluth, Plymouth Cong. Sab. sch., 2.68. 33 00

KANSAS. — Ford, Cong. Sab. sch. 1 25

NEBRASKA. — Hay Springs, Cong. Sab. sch., 1.25; Pickrell, Y. P. S. C. E., 2.01; Sutton, Ger. Cong. Sab. sch., 2, 5 26

CALIFORNIA. — Chulavista, Cong. Sab. sch., 2; Los Angeles, Swedish Cong. Sab. sch., 1.28; No. Alameda, Ward Mem. Cong. Sab. sch., 1.50; Poway, Cong. Sab. sch., 1.05, 5 83

COLORADO. — Fondis, Cong. Sab. sch. 1 39

WASHINGTON. — Deer Park, Open Door Cong. Sab. sch., 11.10; Tacoma, Swedish Cong. Sab. sch., 2.75, 13 85

NORTH DAKOTA. — Anamoose, Cong. Sab. sch., .80; Barlow, do., 5.65; Dexter, do., 3.13; New Rockford, do., 4.10, 13 68

SOUTH DAKOTA. — Aberdeen, Cong. Sab. sch., 2.19; Fairfax, Bethlehem Cong. Sab. sch., 5; Meckling, Y. P. S. C. E., 1.10; Myron, Cong. Sab. sch., add'l, 2.75; Sioux Falls, Ger. Cong. Sab. sch., 2.71; Worthing, Cong. Sab. sch., 6.12, 19 87

NEW MEXICO. — Albuquerque, 1st Cong. Sab. sch. 4 00

1,097 07

Less, Clinton, Mass., refunded (received from 1st Cong. Sab. sch. in August), 11 55

1,085 52

MICRONESIAN NAVY

CONNECTICUT. — Middletown, 1st Cong. Sab. sch. (of which 12.16 from Home Dept.), 35.57; New London, Prim. Sab. sch., 1st ch. of Christ, 2.63, 38 20

OHIO. — Cleveland, Euclid-av. Cong. ch., for new ship, 5 00

KANSAS. — Topeka, 1st Cong. ch., toward salary Rev. Thomas Gray, 360 00

403 20

FOR SUPPORT OF YOUNG MISSIONARIES

ILLINOIS. — Beardstown, Y. P. S. C. E., 2.50; Bunker Hill, do., 5; Chicago, Gross Park, do., 7; do., Central Park, Y. P. S. C. E., 1.78; Downer's Grove, Y. P. S. C. E., 5; Winnebago, do., 5., all for MacLachlan Fund, 26 28

MICHIGAN. — Eastlake, Y. P. S. C. E., 7.09; Grand Rapids, South, do, 10; Jackson, Plymouth Y. P. S. C. E., 10; Northport Y. P. S. C. E., 3.50, all for Lee Fund, 30 59

WISCONSIN. — Milwaukee, Grand-av. Y. P. S. C. E., for Olds Fund, 10 00

IOWA. — Cedar Falls, Y. P. S. C. E., 6; Chapin, do., 5; Clarion, do., 1.44; Silver Creek, do., 12; Victor, do., 5.25; Whiting, do., 7, all for White Fund, 36 69

KANSAS. — Westmoreland, Y. P. S. C. E., for De Forest Fund, 3 35

NEBRASKA. — Columbus, Y. P. S. C. E., 15.75; Crete, do., 5; Geneva, do., 10; Holdrege, do., 2; Omaha, Plymouth, do., 5; all for Bates Fund, 37 75

COLORADO. — Colorado Springs, 1st Y. P. S. C. E., for Alhrecht Fund, 25 00

IDAHO. — Pocatello, Y. P. S. C. E., for Albrecht Fund, 10 00

179 66

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS

MAINE. — Hancock Point, friends by Miss A. M. Lord, for Girls' School Building, Erzroom, 68 50

NEW HAMPSHIRE. — Campton, Cong. Sab. sch., for use Miss E. M. Blakely, 28.42; Hanover, three friends through Rev. S. P. Leeds, D.D., for work, care Rev. S. L. Gulick, 20; New Ipswich, Children's 42d Annual Fair for Seymour Mem. Building, Foochow, 2.40; Tilton, Cong. ch., for pupils, care Rev. J. L. Fowle, 25, 75 82

VERMONT. — Brattleboro, Center Cong. Sab. sch., for school, care Mrs. D. M. B. Thom, 25 00

MASSACHUSETTS. — Amherst, Mrs. Charles Adams, for Adana medical work, 20; Attleboro Falls, Y. P. S. C. E. of Central ch., for pupil, care Rev. Wm. Hazen, 15; Auburndale, Cong. Sab. sch., for work, care Mrs. R. Winsor, 20; Boston, Park-st. Y. P. S. C. E., for native helper, care Rev. H. C. Hazen, 50; do., Mrs. E., for San Ning City church building, care Dr. C. R. Hagar, 5; Brockton, Porter ch. Sab. sch. Rally, through Miss E. M. Stone, for publication department, new type, etc., Samokov, 55; Brookline, Sophia K. Burgess, for Christian School for Blind Children, Bombay, 10; Cotuit, Friends, for pupils, care Rev. J. L. Fowle, 25; Fall River, Miss E. A. Lyman, for work, care Rev. R. A. Hume, 6; Lowell, Solomon Robitschek, for Ponasang Hospital, 1; Middleboro, through Miss E. M. Stone, for publication department, new type, etc., Samokov, 50; Newton Highlands, Y. P. S. C. E., for Bible reader, care Mrs. R. Winsor, 24; Peabody, Friend, for work, care Miss S. A. Searle, 1; Randolph, through Miss E. M. Stone, for Industrial School, Salonica, 12.53; Somerville, Winter Hill ch., for Capron Hall Cottage, 34.50; do., Winter Hill Sab. sch., for do., 4.50; Weymouth and Braintree, Union ch., for work, care Rev. G. G. Brown, 10; Whitinsville, Friend, for Tarsus ch., care Rev. W. N. Chambers, 1.25; Whitman, 1st Cong. ch., for school, care Rev. E. Fairbank, 10.02; Williamstown, Y. M. C. A., Williams College, for Pasumalai College, 250; ———, Friend, of which 325 for village school, Ceylon, 125 for evangelistic work, Mardin, 88 for medical work at Harpoot, 88 for do., Bitlis, 626, 1,230 80

CONNECTICUT. — Madison, Y. P. S. C. E., for work, care Miss Bushée, 15; Newington, Young Men's Mis. Circle, for work, care Mrs. C. D., Ussher, 25; No. Madison, Y. P. S. C. E., for work, care Rev. E. P. Holton, 24; Norwich Town, Newent Y. P. S. C. E., 7; Wm. H. Baker, 10; Mrs. C. A. Hagberg, 10; J. B. Angell, 1; for work, care Rev. E. H. Smith; do., Mr. and Mrs. Dwight Avery, 5; Mr. and Mrs. Frank Avery, 5; Mr. and Mrs. D. W. Avery, 5; Mr. and Mrs. Frank Fuller, 5, all for work, care Rev. E. H. Smith; ———, Friends in Eastern Conn., for Van boarding sch., 75, 187 00

NEW YORK. — Auburn, H. F. Burrage, for work, care Miss F. E. Burrage, 5; Cortland, Mrs. Henrietta L. Bailey, for Tarsus ch. Building Fund, 2; Deansboro, Cong. ch. Young Men's Bible class, for native pastor, care Rev. F. E. Jeffrey, 1; Fayetteville, Presb. ch., for Tarsus ch. Building Fund, 5; do., Two friends, for do., 2; Franklin, Cong. ch., for do., 10; Islip, C. W. Hommedieu, for Ponasang Hospital, 5; Lancaster, Presb. Sab. sch., for work, care the Misses Ely, 18; Malone, Cong. ch., Woman's Mis. Soc., for bed Aintab hospital, 100; New York, Miss O. E. P. Stokes, for work, care Rev. G. D. Marsh, 125; Norwich, Cong. ch., for student self-help, care Rev. C. C. Tracy, 15.82; Orchard Park, Presb. ch., for ch. building, Tarsus, 30; Poughkeepsie, Mrs. J. F. Winslow, for student, care Mrs. E. Riggs, 40; Spencerport, Y. P. S. C. E., for touring by Rev. E. C. Partridge, 15; Utica, 1st Presb. ch., for Tarsus ch. Building Fund, 18.36; do., Lizzie Brown, for Tarsus ch. Building Fund, 1, 393 18

NEW JERSEY. — Orange Valley, Woman's Mis. Soc., for work, care Rev. J. P. Jones, 50 00

PENNSYLVANIA. — Harrisburg, Caroline Pearson, for new building, Ponasang Hospital, 5; Honeybrook, Miss M. A. Buchanan, for Ponasang Hospital, 1; Newcastle, through Miss E. M. Stone, for Industrial sch., Salonica, 43.07; Phenixville, Mrs. L. and May Salathe, for Ponasang Hospital, 2; Philadelphia, 2d Presb. ch., for Tarsus ch. Building Fund, 10, 61 07

OHIO. — Ashland, J. O. Jennings, for Ponasang Hospital, 10; Cincinnati, Miss J. H. Sampson, for do., 2; Coalburg, estate of Mrs. Margaret Owen, for work, care Rev. J. P. Jones, 227.93; Richfield, Cong. Sab. sch., for pupil, care Miss G. M. McLaren, 25, 264 93

ILLINOIS. — Chicago, St. Paul's ch., Longwood, for Bible-reader, care Rev. W. S. Ament, 25; do., Int. Y. P. S. C. E., toward support Edgar B. Wylie sch., care Rev. J. J. Baninga, 10; Emerson, B. F. Reed, for Ponasang Hospital, 2.50; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Joy Prairie, Cong. Sab. sch., for use Mrs. R. A. Hume, 10.78; Payson, Rev. D. B. Eells, for native helper, care Rev. R. Winsor, 50; Peoria, Miss M. H. Bradley, for Ponasang Hospital, 3; Waukegan, Jun. Y. P. S. C. E., for pupil, care Rev. R. Winsor, 6.66; Sr. Y. P. S. C. E. toward support native worker, care Rev. R. Winsor, 6, 114 94

MICHIGAN. — Bridgman, Y. P. S. C. E., for pupil, care Rev. L. O. Lee, 6.25; Grand Rapids, Park Cong. Sab. sch., 25; do., Y. P. S. C. E., 7.50; South Y. P. S. C. E., 8.75; Plainfield-av. Y. P. S. C. E., 7.50; Barker Mem. Y. P. S. C. E., 3; Smith Mem. Jun. do., .50; East Grand Rapids, Y. P. S. C. E., 1.50; Plymouth do., 3.75, for work in Smyrna; Upton Works, Jun. Y. P. S. C. E. of 25th-st. ch., for pupil, care Miss Mary B. Harding, 3.75; do., Mrs. G. Hull, for do., 3.75, 71 25

IOWA. — Des Moines, Rev. William Greenwood, for native helper, care Mrs. E. D. Harding, 10; Grinnell, Dr. E. W. Clark, for work, care Rev. G. E. White, 10; Muscatine, W. F. Johnson, for Ponasang Hospital, 2; Winthrop, Mrs. Robinson's class of young men, toward support pupil, care Rev. J. E. Abbott, 15; do., Miss Laura Eddy's class, for pupil, care Rev. J. E. Abbott, 2, 39 00

MINNESOTA. — Albert Lea, Ben H. Clement, for Ponasang Hospital, 2.50; Excelsior Cong. ch., for work, care Rev. E. B. Haskell, 5; Minneapolis, Lyndale Cong. Sab. sch., for pupil at Talas, 12.28; Northfield, Mrs. Robert Watson, 5; Isabella Watson, 25, for Talas Boys' sch. Building Fund, 49 78

NEBRASKA. — Crete, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 10; Princeton, Ger. Cong. Sab. sch., for work, care Miss J. Graf, 1.38, 11 38

CALIFORNIA. — Eagle Rock, Cong. ch., for support catechist, care Rev. H. C. Hazen, 13.50; Fresno, Leah Yeretsian, for work, care Rev. W. S. Dodd, 30.80; La Canada, Cong. ch., for support catechist, care Rev. H. C. Hazen, 13.50; Orange, Mrs. Mary Hammond, for Ponasang Hospital, 1, 58 80

COLORADO. — Manitou, Herbert W. Lathe, for Ponasang Hospital, 1; Trinidad, Cong. ch., for native helper, care Rev. H. Fairbank, 10, 11 00

WASHINGTON. — Odessa, Pilgrim Ger. Cong. ch., 26; Pilgrim Ger. Cong. Sab. sch., 7.30, all for work, care Rev. G. E. Albrecht, 33 30

SOUTH DAKOTA. — Parkston, legacy John Koenigh, for work, care Rev. G. E. Albrecht, 50 00

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50 00

ENGLAND. — London, Miss Victoria Buxton, for Tarsus ch. Building Fund, 24.20; Manchester, Mr. Brockbank, for medical work, care Rev. W. N. Chambers, 10.16, 34 36

HAWAII. — Honolulu, Missionary Gleaners, for Christmas gifts to Girls' School in Ponape, Ruk, and Kusaie, 10 each, 30 00

IRELAND. — Belfast, Elmwood Presb. ch., for Tarsus ch. Building Fund, 3.63; do., S. Hannah, for do., 2.42; do., Mr. McComb, "The Island," for do., .60; Lisburn, 1st Presb. ch., for do., 17.66; Miss J. Brownlee, for do., 9.68; Miss Sloan, for do., 4.84; Portadown, Rev. Mr. Forsyth, for do., 4.84, 43 67

SCOTLAND. — Aberdeen, collected by Mrs. Professor Ramsey, for Tarsus ch. Building Fund, 62; Glasgow, Miss Brown and Mrs. Knapp, for do., 2.42, 64 42

TURKEY — Adana, Through Rev. W. N. Chambers, for Tarsus ch. Building Fund, 310 71

MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For use Miss Laura E. Mellen,	4 00	
For use Mrs. G. D. Marsh,	10 00	
For Aintab scholarship,	24 00	
For use Mrs. H. S. Barnum,	5 00	
For work, care Dr. T. S. Carrington,	5 00	
For use Miss C. Shattuck,	5 00	
For work, care Miss E. M. Barnum,	25 00	
For work, care Dr. W. O. Ballantine,	20 00	
For work, care Miss F. E. Hartt,	5 00	
For use Mrs. Edward Fairbank,	10 00	
For work, care Miss E. B. Fowler,	15 00	
For work in Bombay,	5 00	
For work, care Mrs. R. Winsor,	15 00	
For use Dr. Ruth Hume,	10 00	
For use Rev. John X. Miller,	10 00	
For use Miss A. P. Adams,	16 50	
For use Rev. A. C. Wright,	5 00	
For work, care Rev. T. T. Holway,	16 25	
For work, care Miss M. I. Ward,	10 00	
For use Miss F. E. Burrage,	50 00	
For pupil, care Miss L. Farnham,	30 00	
For pupil, care Rev. L. O. Lee,	15 00	
For work, care Miss L. Foreman,	5 00	
For work, care Dr. G. C. Raynolds,	25 00	
For repairs, care Dr. H. E. Parker,	5 00	
For pupil, care Mrs. E. S. Hume,	8 50	
For Capron Hall Cottages,	3 00	
For use of Mrs. G. M. Rowland,	5 00	362 25

FROM INCOME ANATOLIA COLLEGE ENDOWMENT

Blank Memorial Fund, for scholarship,	39 00
	3,730 16
Donations received in October,	56,286 80
Legacies received in October,	6,790 65
	63,077 45

Total from September 1, 1903, to October 31, 1903, Donations, $69,027.79; Legacies, $15,232.26 = $84,260.05.

MINUTES OF THE ANNUAL MEETING

THE American Board of Commissioners for Foreign Missions commenced its Ninety-fourth Annual Meeting in the First Congregational Church of Manchester, N. H., Tuesday, October 13, 1903, at 3 P.M.

CORPORATE MEMBERS PRESENT

Maine

Frederick A. Noble, D.D., Phillips.
William H. Fenn, D.D., Portland.
Rev. William P. Fisher, Brunswick.
Galen C. Moses, Bath.
Smith Baker, D.D., Portland.
George H. Eaton, Calais.
John M. Gould, Portland.
David N. Beach, D.D., Bangor.

New Hampshire

Franklin D. Ayer, D.D., Concord.
E. P. Kimball, Portsmouth.
William J. Tucker, D.D., Hanover.
Elisha R. Brown, Dover.
Cyrus Richardson, D.D., Nashua.
George E. Hall, D.D., Dover.

Vermont

Charles F. Thompson, Brattleborough.
Rev. Henry Fairbanks, PH.D., St. Johnsbury.
George L. Phillips, D.D., Rutland.
Charles W. Osgood, Bellows Falls.
Gilbert M. Sykes, Dorset.

Massachusetts

Joshua W. Wellman, D.D., Malden.
Egbert C. Smyth, D.D., Andover.
Elbridge Torrey, Boston.
Albert H. Plumb, D.D., Boston Highlands.
Judson Smith, D.D., Boston.
Samuel B. Capen, LL.D, Boston.
Hon. William P. Ellison, Newton.
G. Henry Whitcomb, Worcester.
Arthur Little, D.D., Dorchester.
Rev. George A. Tewksbury, Concord.
Alexander McKenzie, D.D., Cambridge.
Francis E. Clark, D.D., Auburndale.
Henry Hopkins, D.D., Williamstown.
Rev. Payson W. Lyman, Fall River.
Albert E. Dunning, D.D., Brookline.
Lyman S. Rowland, D.D., Lee.
Rev. John R. Thurston, Whitinsville.
Thomas Weston, Newton.
Ezra A. Stevens, Malden.
William W. Jordan, D.D., Clinton.
Charles H. Daniels, D.D., Newton.
William H. Davis, D.D., Newton.
Henry M. Moore, Somerville.
Elijah Horr, D.D., Malden.
James L. Barton, D.D., Newton Center.
DeWitt S. Clark, D.D., Salem.
Charles A. Hopkins, Brookline.
William F. Whittemore, Boston.
Frank H. Wiggin, Boston.
Rev. Charles M. Southgate, Auburndale.
Rev. Asher Anderson, Boston.
Thomas Todd, Concord.
George A. Gordon, D.D., Boston.
Hon. Frederick Fosdick, Fitchburg.
Willard Scott, D.D., Worcester.
Charles J. Holmes, Fall River.
Samuel B. Shapleigh, Allston.
Rev. William E. Wolcott, Lawrence.
Charles N. Prouty, Spencer.
Samuel V. Cole, D.D., Norton.
Charles E. Swett, Winchester.
Reuen Thomas, D.D., Brookline.
James G. Buttrick, Lowell.
Hon. Samuel C. Darling, Somerville.
W. V. W. Davis, D.D., Pittsfield.
Edward Whitin, Whitinsville.
John C. Berry, M.D., Worcester.
Rev. Albert F. Pierce, Campello.
Elijah Swift, Falmouth.
H. H. Proctor, Boston.
George Harris, D.D., Amherst.
Edward C. Moore, D.D., Cambridge.
Miss Caroline Hazard, Wellesley.
Rev. William R. Campbell, Roxbury.
Rev. Franke A. Warfield, Milford.
Rev. Robert M. Woods, Hatfield.
George E. Keith, Campello.

Prof. Edward Y. Hincks, Andover.
Philip S. Moxom, D.D., Springfield.
Rev. Edward M. Noyes, Newton Center.
Herbert A. Wilder, Newton.
Pres. L. Clarke Seelye, Northampton.
Samuel L. Loomis, D.D., Boston.

Rhode Island

James G. Vose, D.D., Providence.
Rev. James H. Lyon, Central Falls.
Herbert J. Wells, Kingston.
Wallace Nutting, D.D., Providence.

Connecticut

Edward Hawes, D.D., Hartford.
Lewis A. Hyde, Norwich.
James W. Cooper, D.D., New Britain.
Lewellyn Pratt, D.D., Norwich.
Samuel H. Howe, D.D., Norwich.
Rev. Joseph H. Twichell, Hartford.
John H. Perry, Southport.
William W. McLane, D.D., New Haven.
Russell T. Hall, D.D., New Britain.
Joseph H. Selden, D.D., Greenwich.
Rev. William H. Woodwell, Hampton.
Joseph Anderson, D.D., Waterbury.
Rev. John DePeu, Bridgeport.
Prof. Arthur L. Gillette, Hartford.
Rev. James W. Bixler, New London.
Rev. Everett E. Lewis, Haddam.
George B. Burrall, Lakeville.
Rev. Arthur W. Ackerman, Torrington.
Rev. Frank S. Child, Fairfield.
David N. Camp, New Britain.
Frank K. Sanders, D.D., New Haven.
Rev. Frank D. Sargent, Putnam.
Rev. William H. Holman, Southport.

New York

Edward N. Packard, D.D., Syracuse.
Henry A. Stimson, D.D., New York City.
Thomas B. McLeod, D.D., Brooklyn.
Charles C. Creegan, D.D., New York City.
Albert J. Lyman, D.D., Brooklyn.
William E. Griffis, D.D., Ithaca.
Guilford Dudley, Poughkeepsie.
Charles E. Jefferson, D.D., New York City.
Rev. F. B. Makepeace, New York City.
Elliot C. Hall, Jamestown.
Henry P. Dewey, D.D., Brooklyn.
Samuel H. Virgin, D.D., New York City.

New Jersey

Amory H. Bradford, D.D., Montclair.
William Hayes Ward, D.D., Newark.

Pennsylvania

George L. Weed, Philadelphia.
Thomas C. Edwards, D.D., Kingston.

Ohio

William W. Mills, Marietta.
J. Tyler Greer, Toledo.
Rev. John R. Nichols, Marietta.

Illinois

G. S. F. Savage, D.D., Chicago.
Rev. A. N. Hitchcock, PH.D., Oak Park.
David Fales, Lake Forest.
Thomas McClelland, D.D., Galesburg.
Thomas C. MacMillan, Chicago.

Michigan

Willard G. Sperry, D.D., Olivet.

Wisconsin

George R. Leavitt, D.D., Beloit.
Edward D. Eaton, D.D., Beloit.

Iowa

Nathan P. Dodge, Council Bluffs.
Hon. S. F. Smith, Davenport.
Rev. E. M. Vittum, Grinnell.

MALE HONORARY MEMBERS PRESENT

Maine

Rev. Rollin T. Hack, Portland.
Rev. Wm. C. Curtis, Waldoboro.
Rev. Edward L. Marsh, Waterville.

New Hampshire

Rev. O. D. Fisher, Wolfboro.
Rev. Joseph S. Cogswell, Walpole.
Rev. A. J. McGown, Amherst.
Rev. Frank G. Clark, Plymouth.
Rev. Edward Robie, Greenland.
Rev. T. S. Robie, Greenland.
Rev. Willis A. Hadley, Keene.
Dea. Frank T. Moore, Goffstown.
Rev. John P. Newell, Hudson.
Rev. Alfred E. Tracy, Wilton.
Allen Folger, Concord.
Rev. Franklin P. Chapin, Hudson.
Rev. James Alexander, Newport.
Rev. James G. Robertson, Chester.
Rufus C. Flagg, D.D., Berlin.
Rev. W. L. Anderson, Exeter.
Rev. D. E. Adams, Mason.
Rev. S. Franklin French, West Derry.

Rev. William S. Beard, Durham.
Rev. S. L. Gerould, Hollis.
Rev. William M. Livingston, Jaffrey.
Rev. Albert Watson, Windham.
Rev. C. F. Roper, Winchester.
Rev. Aaron W. Field, Gilsum.
Rev. N. F. Carter, Concord.

Vermont

Rev. Perrin B. Fisk, St. Johnsbury Center.
Rev. William S. Hazen, Northfield.
D. H. Nutting, M.D., Randolph Center.
Rev. R. J. Barton, Greensboro.
Rev. C. H. Merrill, St. Johnsbury.

Massachusetts

Rev. Henry S. Huntington, Milton.
Rev. Eugene C. Webster, Boston.
Rev. W. E. Locke, Wellesley.
Rev. Alexander Lewis, Worcester.
Rev. Edward H. Rudd, Dedham.
Rev. Calvin M. Clark, Haverhill.
Rev. Charles S. Holton, Newburyport.
Rev. Stephen A. Norton, Woburn.
Rev. Israel Ainsworth, Rockport.
Rev. Charles Scott, Reading.
Rev. R. P. Hibbard, Gloucester.
D. D. Stratton, Melrose.
Rev. George A. Hall, Peabody.
Rev. Andrew Burns Chalmers, Worcester.
Edward W. Capen, Boston.
H. Porter Smith, Cambridge.
Rev. Leroy M. Pierce, Medfield.
Rev. J. V. Clancy, West Medford.
Rev. T. Clayton Welles, Lowell.
Rev. Isaac C. White, Plymouth.
E. M. Ferry, Easthampton.
Arthur W. Kelley, Auburndale.
Henry C. Rolfe, Concord.
Rev. Austin B. Bassett, Ware.
Rev. Burke F. Leavitt, Melrose Highlands.
Rev. J. B. Seabury, Wellesley Hills.
Rev. A. F. Newton, North Leominster.
Rev. George H. Hubbard, Haverhill.
Henry A. Smith, Lowell.
Rev. J. Torrey, Shirley.
Benjamin F. Dewing, Boston.
Rev. Francis J. Marsh, Boston.
Rev. Samuel H. Lee, Springfield.
Charles L. Morgan, D.D., Boston.

Rhode Island

Rev. L. Z. Ferris, East Providence.

Connecticut

F. C. Sherman, New Haven.
Rev. H. Martin Kellogg, Voluntown.
Rev. Charles A. Northrop, Norwich.
Rev. John O. Barrows, Stonington.
Rev. David L. Yale, New Haven.
Rev. Henry C. Woodruff, Bridgeport.
Rev. D. W. Goodale, Suffield.

Minnesota

Rev. James E. McConnell, Northfield.
W. A. Bartlett, D.D., Chicago.

Idaho

Rev. W. S. Hawkes, Roswell.

MISSIONARIES PRESENT

Rev. J. H. De Forest, D.D., Japan.
Rev. and Mrs. George M. Rowland, Japan.
Mrs. George Allchin, Japan.
Rev. and Mrs. W. N. Chambers, Central Turkey.
Miss Ellen M. Blakely, Central Turkey.
Rev. James L. Fowle, Western Turkey.
Rev. and Mrs. L. S. Crawford, Western Turkey.
Rev. George F. Herrick, D.D., Western Turkey.
Rev. J. Henry House, D.D., European Turkey.
Miss Ellen M. Stone, European Turkey.
Miss Agnes M. Lord, Eastern Turkey.
Rev. and Mrs. W. L. Beard, Foochow, China.
Miss Emily S. Hartwell, Foochow, China.
Rev. C. S. Vaughan, Madura, India.
Mrs. Elizabeth D. Harding, Marathi, India.
Dr. and Mrs. W. O. Ballantine, Marathi, India.
Rev. E. S. Hume, Marathi, India.
Rev. Thomas B. Scott, M.D., Jaffna, Ceylon.
Miss Laura M. Mellen, Zulu, South Africa.
Miss Nellie O. Prescott, Mexico.
Rev. and Mrs. A. C. Wright, Mexico.

Under Appointment and About to Start for the Field

Rev. and Mrs. Theodore S. Lee, Marathi.
Rev. and Mrs. John X. Miller, Madura.

President Capen took the chair, and devotional services were conducted by Rev. John R. Thurston, of Massachusetts.

An address of welcome was made by Rev. Thomas Chalmers, the pastor of the church, and the President responded.

The Minutes of the last meeting were read.

The following Committee was appointed by the President: —

Committee on Nominations. — Pres. Edward D. Eaton, of Wisconsin; Rev. F. L. Goodspeed, of Massachusetts; Rev. A. J. Lyman, of New York; Rev. George L. Phillips, of Vermont; J. T. Greer, of Ohio; Rev. Russell T. Hall, of Connecticut, and William H. Rice, of Illinois.

The following Committee was nominated by the President and duly elected: —

Business Committee. — Herbert J. Wells, of Rhode Island; N. P. Dodge, of Iowa; Pres. Thomas McClelland, of Illinois; Rev. George E. Hall, of New Hampshire, and Rev. Samuel L. Loomis, of Massachusetts.

Rev. Frank K. Sanders offered the following resolutions: —

Resolved, That Section 3 of Article II of the By-Laws, on members, be amended by the alteration of the last clause to read, "five hundred," instead of, as now, "three hundred and fifty."

Resolved, That Section 5 of the same Article II of the By-Laws be amended by the change of the last three clauses to read, "with the annual addition, beginning with the year 1904, of a number not to exceed fifty in any one year, until the total number of members shall have reached five hundred."

These resolutions under the rule were laid over for twenty-four hours.

Dr. Sanders also offered the following resolutions, which were referred to the Business Committee: —

Resolved, That the Committee on the Nomination of New Members be authorized to nominate at this meeting fifty members, in addition to the number required to fill the vacancies in corporate membership arising from the usual causes.

Resolved, That a committee of seven be appointed by the President to take into consideration all questions relating to the nomination, election, and services of Corporate Members, and report at the next annual meeting.

Secretary Charles H. Daniels offered the report of the Prudential Committee on the Home Department.

Treasurer Frank H. Wiggin presented the report of the financial affairs of the Board, with the certificate of the auditors.

The President nominated the following Committee, which was elected: —

Committee of Arrangements. — Rev. Thomas Chalmers, Rev. B. W. Lockhart, Charles A. Bidwell, George H. Brown, A. F. Emerson, Judge David Cross, W. B. Mitchell, W. M. Fulton, Mr. E. F. Higgins.

An address was made by Rev. A. H. Plumb.

Prayer was offered by Rev. J. G. Vose.

Adjournment was taken to 7.30 P.M.

TUESDAY EVENING

The President took the chair at 7.30 o'clock.

Devotional exercises were conducted by Rev. Philip S. Moxom.

The sermon was preached by Rev. W. G. Sperry, on the text, Revelation xiv: 1: "And I saw, and behold, the Lamb standing on the Mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads."

Prayer was offered by Rev. Asher Anderson and adjournment taken to 9 A.M.

WEDNESDAY MORNING

The President took the chair at 9 A.M.

Devotional services were led by Rev. Llewellyn Pratt.

The Minutes of yesterday's sessions were read.

The report of the Coöperating Committee of the New England District was presented by Rev. S. C. Bushnell.

The report of the Coöperating Committee of the Middle District was presented by Rev. J. H. Selden.

The report of the Coöperating Committee of the Interior District was presented by Pres. E. D. Eaton.

Secretary Barton, in behalf of the Prudential Committee, reported that the Annual Survey of the Missions of the Board would be presented in print, and in its place gave an account of the different departments of the work of the Board.

A hymn was sung, and prayer was offered by Rev. Reuen Thomas.

Addresses were made by Rev. J. H. House, of Turkey; Rev. W. N. Chambers, of Turkey; Dr. Thomas B. Scott, of Ceylon, and Rev. C. C. Tracy, of Turkey.

A telegram was read announcing the death, near Naples, of the wife of Dr. Sydney Strong, of the returning Deputation to South Africa, and prayer was offered by Rev. J. H. Twichell and a message of sympathy was ordered to be sent by cable to Dr. Strong.

An address was made by President C. O. Day, of Andover Seminary, upon "The Theological Training of Foreign Missionaries."

President Eaton, of the Committee on Nominations, reported the following Committees, and they were elected: —

Committee on Missions in Secretary Smith's Department. — Principal J. H. Sawyer, of Massachusetts; Rev. J. R. Nichols, of Ohio; Rev. A. F. Pierce, of Massachusetts; Charles F. Thompson, of Vermont; Rev. George F. Herrick, of Western Turkey.

Committee on Missions in Dr. Barton's Department. — Rev. P. S. Moxom, of Massachusetts; Rev. George R. Leavitt, of Wisconsin; Rev. F. B. Makepeace, of New York; Judge John H. Perry, of Connecticut; Rev. Edward S. Hume, of India.

Committee on Home Department. — Rev. H. P. Dewey, of New York; John M. Gould, of Maine; Rev. F. D. Ayer, of New Hampshire; Hon. Thomas Weston, of Massachusetts; Rev. G. S. F. Savage, of Illinois.

Committee on Treasurer's Report. — W. W. Mills, of Ohio; C. W. Osgood, of Vermont; George L. Weed, of Pennsylvania; E. C. Hall, of New York; J. G. Buttrick, of Massachusetts.

Committee on Place and Preacher. — Rev. W. V. W. Davis, of Massachusetts; Hon. S. F. Smith, of Iowa; Rev. J. G. Vose, of Rhode Island; Rev. J. H. Twichell, of Connecticut; Rev. F. A. Noble, of Maine.

Adjournment was taken to 2 P.M.

WEDNESDAY AFTERNOON

The President took the chair at 2 o'clock.

Prayer was offered by Rev. Livingston L. Taylor.

Addresses were made by Rev. Paul L. Corbin, under appointment for China; Rev. Theodore S. Lee, under appointment to India; Rev. E. M. Vittum, of Iowa; Rev. A. A. Berle, of Illinois; Prof. E. C. Moore, of Massachusetts, and Mr. H. W. Hicks, all speaking upon the relation of the cause of missions to the young people and the children of the churches.

Prayer was offered by Rev. George A. Tewksbury, of Massachusetts.

President Eaton presented from the Committee on Nominations the following Committee, and it was elected: —

Committee to Nominate Officers. — Prof. A. L. Gillette, of Connecticut; Hon. Frederick Fosdick, of Massachusetts; Rev. A. H. Bradford, of New Jersey; Hon. Thomas C. MacMillan, of Illinois; Rev. E. M. Vittum, of Iowa; Rev. Henry Fairbanks, of Vermont; Rev. E. M. Noyes, of Massachusetts.

Secretary Smith read a paper from the Prudential Committee on "The Growing Victory."

Addresses were made by Rev. George F. Herrick, of Turkey, and Rev. W. A. Bartlett, of Illinois.

Adjournment was taken to 7.30 o'clock.

WEDNESDAY EVENING

The President took the chair at 7.30 o'clock.

Devotional exercises were conducted by Rev. Smith Baker.

Addresses were made by Rev. J. H. De Forest, of Japan; Rev. Edward S. Hume, of India, and President Charles Cuthbert Hall, of New York.

Prayer was offered by Rev. A. H. Bradford, and adjournment taken to 9 o'clock A.M.

THURSDAY MORNING

The President took the chair at 9 o'clock.

Devotional exercises were conducted by Rev. O. D. Fisher.

The Minutes of yesterday's sessions were read.

Principal J. H. Sawyer reported for the Committee on Missions in Secretary Smith's Department.

Addresses were made by Rev. W. H. Sanders, of West Africa, Rev. W. L. Beard, of China, Rev. C. W. Kilbon, of South Africa, and the report was accepted.

A cablegram was read from the Congregational Union of South Africa.

Rev. P. S. Moxom presented the report of the missions in Secretary Barton's department.

Addresses were made by Rev. Charles S. Vaughan, of India, Rev. W. O. Ballantine, of India, and Rev. Alfred C. Wright, of Mexico. After prayer by Secretary Creegan the report was accepted.

The Committee on the Report of the Missions in Secretary Smith's department offered the following resolution, which was adopted: —

Resolved, That we urge our government to persist in the effort to secure from the Turkish government the authoritative concession of the same rights and privileges of American citizens and American institutions in Turkey as have already been granted to the men and the institutions of France, Russia, Germany, Italy, and England, using all legitimate means for the accomplishment of this object, including the retention of the present naval force in Turkish waters until this concession is secured.

Mr. H. H. Proctor, of the Committee on the Treasurer's Report, presented the report of the Committee, and the report was accepted.

Rev. H. P. Dewey, of the Committee on the Home Department, presented the report of the Committee, and the report was accepted.

An address was made by Pres. W. J. Tucker.

Adjournment was taken to 3 P.M.

THURSDAY AFTERNOON

The Board united with the churches of Manchester in the celebration of the Lord's Supper at 2 o'clock.

At 3 o'clock the President took the chair.

Secretary Hitchcock led in prayer.

The President nominated the following Committee on New Members, and they were elected : —

Committee on New Members. — Rev. W. V. W. Davis, Rev. Smith Baker, Mr. J. F. Anderson, of the Committee last year; Rev. James W. Bixler, of Connecticut; Mr. Thomas C. MacMillan, of Illinois; Mr. Orrin H. Ingram, of Wisconsin: Rev. John R. Nichols, of Ohio.

Excuses were presented from the following absent Corporate Members: G. C. Adams, J. F. Anderson, W. G. Ballantine, F. W. Baldwin, E. H. Baker, George B. Barnes, H. P. Beach, D. C. Bell, A. W. Benedict, E. W. Blatchford, N. Boynton, J. E. Bradley, D. J. Brewer, C. R. Brown, M. Burnham, W. R. Burnham, M. H. Buckham, M. A. Bullock, Charles R. Burt, Franklin Carter, C. H. Case, E. W. Chapin, R. Cordley, Robert Coit, O. V. Coffin, A. Z. Conrad, L. H. Cobb, Mrs. Joseph Cook, B. M. Cutcheon, T. Y. Crowell, Ralph Emerson, Miss Margaret J. Evans, G. P. Fisher, F. S. Fitch, E. P. Flint, Walter Frear, A. L. Frisbie, H. T. Fuller, M. E. Gates, J. H. George, W. W. Gist, Washington Gladden, E. F. Grabill, J. B. Gregg, Lewis Gregory, J. M. W. Hall, L. H. Hallock, Mrs. Mary C. Hardin, F. S. Hayden, A. W. Hazen, R. G. Hazard, Chester Holcombe, C. A. Hull, S. J. Humphrey E. P. Ingersoll, D. Willis James, L. E. Jepson, P. C. Jones, R. J. Kent, J. D. Kingsbury, W. H. Laird, Mrs. M. P. H. Leake, J. H. Lockwood, T. C. MacMillan, J. K. McLean, J. J. McWilliams, L. F. Mellen, R. R. Meredith, E. H. Merrell, G. R. Merrill, J. G. Merrill, C. S. Mills, E. S. Miller, George Mooar, E. F. Morris, A. J. Newton, C. Northrup, W. E. Park, M. V. B. Parker, George Parsons, C. H. Patton, A. H. Pearson, C. P. Peirce, S. B. L. Penrose, W. L. Phillips, W. H. Pound, E. A. Reed, W. H. Rice, C. H. Richards, W. A. Robinson, Frank Russell, George H. Rust, J. K. Scarborough, Doremus Scudder, N. Shipman, W. S. Smart, Moses Smith, E. L. Smith, J. E. Snowden, E. A. Stevens, G. B. Stevens, E. E. Strong, J. W. Strong, Sydney Strong, G. E. Street, J. M. Sturtevant, F. D. Taylor, E. S. Tead, Henry M. Tenney, A. R. Thain, W. B. Thorpe, C. F. Thwing, G. E. Tucker, J. E. Tuttle, E. G. Updyke, Samuel Usher, W. H. Warren, N. M. Waters, W. A. Waterman, C. A. Webster, J. H. Washburn, E. Whittlesey, J. M. Whitehead, E. M. Williams, A. L. Williston, Edward P. Wilcox, C. D. Wood, Frank Wood, F. P. Woodbury, G. W. Woodruff.

Rev. F. K. Sanders called up his two resolutions of amendment of the By-Laws increasing the Corporate Membership to five hundred.

Rev. Henry Fairbanks moved to amend the resolution by changing the number from five hundred to four hundred, and the motion was not adopted.

Rev. William E. Wolcott moved the laying of the resolution upon the table, and it was so voted.

The resolution offered by Dean Sanders and referred to the Business Committee, in regard to the appointment by the President of a Committee of Seven to take into consideration all questions relating to the nomination, election, and services of Corporate Members and report at next annual meeting, was reported back and adopted.

The resolutions offered by Dean Sanders as to amendment of By-Laws increasing membership were taken from the table, and on motion of Judge Perry the resolutions were referred to the Committee of Seven just ordered.

Mr. W. W. Mills, of the Committee on New Members, reported the following

list, and they were elected after the adoption of the following resolution, offered by Judge Perry: —

Resolved, That the Corporate Members today elected be deemed and are hereby declared to be appointed and elected subject to such limitation as to terms and obligations as to service as may be hereafter imposed *ex post facto*.

Frank A. Day, of Newton, Miss Mary E. Woolley, of South Hadley, A. H. Lowe, of Fitchburg, Luke W. Fowle, of Woburn, L. A. Crossett, of North Abington, F. O. Winslow, of Norwood, Massachusetts; Henry H. Bridgman, of Norfolk. William H. Catlin, of Meriden, Connecticut; S. Parkes Cadman, of Brooklyn, New York; H. J. Heinz, of Pittsburgh, Pennsylvania; J. Ross Clark, of Los Angeles, California; David Percy Jones, of Minneapolis, Minnesota.

Colonel Hopkins offered a resolution which, after reference to the Business Committee, was reported and referred to the Committee of Seven on the service of new members, as follows: —

Resolved, That until otherwise instructed the Committee on New Members be requested to nominate men only for Corporate Membership.

Rev. E. M. Vittum, of the Committee on Officers, presented the following list of officers, and they were elected: —

President

Samuel B. Capen.

Vice-President

Henry Hopkins.

Corresponding Secretaries

Judson Smith.
James L. Barton.

Treasurer

Frank H. Wiggin.

Editorial Secretary

Elnathan E. Strong.

Recording Secretary

Henry A. Stimson.

Assistant Recording Secretary

Edward N. Packard.

Auditors

Edwin H. Baker.
Henry E. Cobb.
William B. Plunkett.

Prudential Committee for three years

Edward Whitin.
Francis E. Clark.
Francis O Winslow.
Arthur L. Gillette.

The same Committee also offered the following resolution, which was adopted: —

Resolved, That the Prudential Committee be authorized to employ a person to discharge the duties of Corresponding Secretary *ad interim* to fill the vacancy occasioned by the retirement of Secretary Daniels.

The same Committee also offered the following resolution: —

Resolved, That the Prudential Committee be requested to nominate a permanent Corresponding Secretary at the next annual meeting of the Board.

This resolution was laid upon the table, on motion of Rev. John De Peu.

Pres. E. D. Eaton, of the Committee of Conference with the other Missionary Societies, appointed last year, made a report, and it was accepted.

Rev. W. H. Davis offered the following resolution, and it was adopted: —

In view of the retirement of Rev. Charles H. Daniels from the office of Home Secretary of this Board, which for the past ten years he has filled with such notable fidelity:

Be it Resolved, That the corporation of the American Board hereby puts upon record its cordial appreciation, not only of the great executive force and loyalty with which

Dr. Daniels has administered the public duties of his office, but also of the generous Christian spirit which has always characterized his work and words, and to express to him its warm personal regard and a most hearty good will as he lays down his official relationship to the work of the Board, which for nearly fifteen years, as District Secretary in New York and Home Secretary in Boston, has engrossed his thoughts and commanded the constant devotion of his time and strength.

Rev. L. Pratt, of the Committee on Salaried Officers, appointed last year, reported, offering the following resolution: —

Resolved, That the Prudential Committee be instructed to apply to the legislature of Massachusetts, at its next meeting, for authority to make such modification in the charter of the American Board of Commissioners for Foreign Missions as shall make it legal for the Prudential Committee to elect all the salaried officers of the Board.

After remarks by Rev. A. H. Plumb, Rev. W. W. McLane, Prof. Egbert C. Smyth, Rev. Elijah Horr, Rev. F. A. Noble, Rev. Philip S. Moxom, Rev. John De Peu, and Col. C. A. Hopkins, a motion to refer the resolution to the Committee of Seven was defeated, and the resolution itself was lost.

On motion of Rev. Philip S. Moxom the resolution to request the Prudential Committee to nominate a permanent Corresponding Secretary at the next annual meeting of the Board was taken from the table.

After remarks by Dr. Vittum, Dr. Noble, Professor Gillette, Rev. Philip S. Moxom, Prof. Egbert Smyth, Pres. D. N. Beach, Rev. John De Peu, on motion of Rev. W. W. McLane, it was amended so as to read: —

Resolved, That the Nominating Committee be instructed to nominate a Committee of five, two of whom shall be members of the Prudential Committee, to nominate a Corresponding Secretary at the next annual meeting.

This resolution was adopted.

Rev. W. V. W. Davis, of the Committee on Place and Preacher, reported, recommending Grinnell, Io., as the place of the next meeting, Rev. Reuen Thomas as the preacher, and Rev. Michael Burnham as alternate.

Adjournment was taken to 7.30.

THURSDAY EVENING

The Vice-President took the chair at 7.30 o'clock.

evotional service was conducted by Rev. D. N. Beach, of Maine.

An address was delivered by Miss Ellen M. Stone.

A telegram of salutation was received from Bishop Foss, conveying the greetings of the Methodist Episcopal Missionary Conference in Philadelphia. By vote of the Board a reply was sent by President Capen.

An address was delivered by Rev. George A. Gordon, of Boston.

The annual address of the President was delivered by Dr. Capen.

"All hail the power of Jesus' name," was sung. Prayer was offered by Rev. E. N. Packard and adjournment taken to 9 o'clock A.M.

FRIDAY MORNING

The Board met at 9 o'clock, the President in the chair.

Devotional services were conducted by Rev. Robert A. MacFadden.

The Records were read.

It was voted, on motion of Rev. L. S. Rowland, of Massachusetts, that all honorary titles be hereafter omitted from the Records.

The Business Committee, through Rev. George E. Hall, offered the following resolutions, which were adopted: —

Resolved, That, while we rejoice with gratitude unspeakable in contemplation of the good providence of God, who has called us into this glorious fellowship in the love and service of his Son, Jesus Christ, the thanks of this Board be given to all who have contributed to the success of the Ninety-fourth Annual meeting of the American Board; and we would mention especially the churches of Manchester, which, led by the First Congregational Church, have made complete arrangements and most generous provision for this meeting; the local newspapers and the Associated Press, for their excellent reports; the railroads, for special rates; the Rev. Dr. Sperry, for his sermon, a copy of which is hereby requested for publication in the transactions of this annual meeting; and the hosts and hostesses of the city of Manchester and its suburbs, for the delightful hospitality which has heartened us.

In the absence of the Nominating Committee the President nominated the Committee of Seven on questions relating to the election and services of Corporate Members, previously ordered, as follows, after the number of the Committee was increased by vote from seven to nine members: Rev. Frank K. Sanders, of Connecticut; David Fales, of Illinois; Rev. H. A. Stimson, of New York; Rev. N. Boynton, of Michigan; Rev. C. H. Daniels, of Massachusetts; Rev. Henry Fairbanks, of Vermont; John H. Perry, of Connecticut; S. F. Smith, of Iowa; William H. Laird, of Minnesota.

Rev. A. F. Pierce presented the following resolution, which was referred to the Business Committee: —

The American Board places itself on record as being in hearty sympathy with every movement which has for its purpose the federation and unification of missionary work at home and abroad, and it hereby requests the Prudential Committee to enter into correspondence with other foreign missionary bodies to consider questions of coöperation and ultimate consolidation of such bodies, and to report to the Board at a future annual meeting.

Addresses were made by the following missionaries: Rev. James L. Fowle, of the Western Turkey Mission; Rev. P. L. Corbin, of the Shansi Mission; Rev. A. C. Wright, of the Mission to Mexico; Rev. J. H. De Forest, of Japan; Rev. and Mrs. John X. Miller, appointed to the Madura Mission; Rev. and Mrs. Theodore S. Lee, appointed to the Marathi Mission.

Prayers were offered by Rev. A. A. Berle and Rev. James W. Bixler.

The President nominated the following as the Committee of Five to nominate a Home Secretary at the next annual meeting, and the Committee was appointed, as follows: Rev. A. J. Lyman, Rev. John De Peu, A. W. Benedict, George Henry Whitcomb, and Rev. W. H. Davis.

The Business Committee reported back the resolution offered by Rev. A. F. Pierce on unification of missionary work, and it was adopted.

An address was made by Rev. B. W. Lockhart, of Manchester, in behalf of the churches and people of the city.

A response was made by the President.

The hymn, "Blest be the tie that binds," was sung. After prayer and the benediction, pronounced by Rev. J. W. Wellman, the President announced the adjournment of the Board to meet at Grinnell, Io., on the second Tuesday of October, 1904.

E. N. Packard, *Assistant Recording Secretary*.

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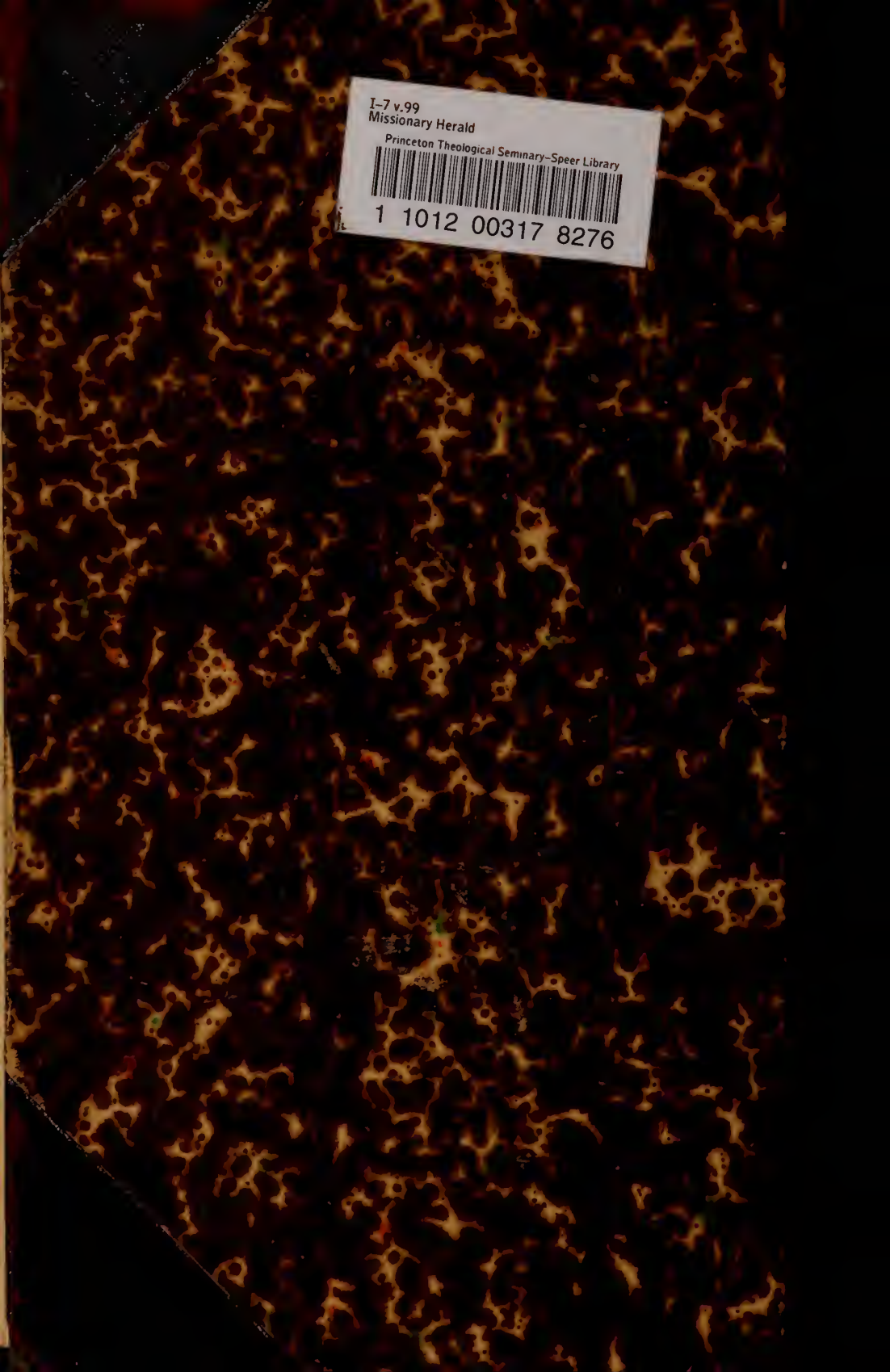
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